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ubTÜBINGEN



Ernst Kapp
Buchbinderei & Papieren
Tübingen

THE
SIXTY-FOURTH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA

FOR THE YEAR

~~1870~~ — 1903



MANGALORE

PRINTED AT THE BASEL MISSION PRESS

1904

GRIT 40

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The

1. S. W.
2. G. R.
3. W. S.
4. J. H.
5. W. L.
6. J. B.
7. L. J.
8. Ch.
9. J. G.
10. H. A.
11. C. D.
12. L. W.
13. J. J. J.
14. F. St.
15. J. F.
16. F. E.
17. M. S.
18. B. L.
19. K. H.
20. D. B.
21. J. G.
22. F. H.
23. A. G.
24. J. S.
25. W. B.
26. H. R.
27. R. B.
28. Fr. V.
29. G. W.
30. H. B.
31. Ph. S.
32. Fr. B.

¹⁾ Stat. C.

European Missionaries

of the Basel German Evangelical Mission.

Corrected up to the 1st May 1904.

[The letter (m) after the names signifies "married", and the letter (w) "widower".

The names of unordained missionaries are marked with an asterisk.]

Name	Native Country	Date of active Service	Station
1. S. Walter (m)	Switzerland	1865	Vaniyankulam ¹⁾
2. G. Ritter (m)	Germany	1869	Mulki, S. Canara
3. W. Sikemeier (m)	Holland	1870	Mercara, Coorg
4. J. Hermelink (m)	Germany	1872	Mangalore, S. Can.
5. W. Lütze (m)	do.	1875	Kaity, Nilgiris
6. J. B. Veil (m)*	do.	1875	Mercara, Coorg
7. L. J. Frohnmeier (m)	do.	1876	Tellicherry, Malab.
8. Chr. Eblen (m)	do.	1876	Puttur, S. Canara
9. J. G. Kühnle (m)	do.	1878	Palghat, Malabar
10. H. Altenmüller (m)*	do.	1878	Mangalore, S. Can.
11. C. D. Warth (m)	do.	1878	Guledgudd, S. M.
12. I. Weismann (m)	do.	1878	Chombala, Malabar
13. J. J. Jaus (m)	do.	1879	Calicut, do.
14. F. Stierlin (m)*	do.	1880	Mangalore, S. Can.
15. J. Fischer (w)	do.	1881	Anandapur, Coorg
16. F. Eisfelder (m)	do.	1882	Kotagiri, Nilgiris
17. M. Schaible (m)	do.	1883	Mangalore, S. Can.
18. B. Lüthi (m)	Switzerland	1884	do. do.
19. K. Hole (m)	Germany	1884	Cannanore, Malab.
20. D. Berli (m)	Switzerland	1885	Hubli, S. Mahratta
21. J. Gøtz (m)	Germany	1886	Basrur, S. Canara
22. F. Huber (m)*	Switzerland	1886	Mangalore, do.
23. A. Glattfelder (m)*	do.	1886	do. do.
24. J. Sieber (m)*	do.	1887	do. do.
25. W. Bader (m)	Germany	1888	Tellicherry, Malabar
26. H. Risch (m)	do.	1888	Bettigeri, S. Mahr.
27. R. Bosshardt (m)	Switzerland	1888	Codacal, Malabar
28. Fr. Volz (m)*	Germany	1888	Calicut, do.
29. G. Wieland (m)	do.	1889	Kaity, Nilgiris
30. H. Bretschneider (m)*	do.	1890	Mangalore, S. C.
31. Ph. Stier (m)	do.	1891	Ootacamund, Nilg.
32. Fr. Boas (m)*	do.	1891	Codacal, Malabar

¹⁾ Stat. Ottapalam.

Name	Native Country	Date of active Service	Station
33. Th. Uber (m)	Germany	1892	Codacal, Malabar
34. M. Breidenbach (m)	do.	1892	Mulki, S. Canara
35. Tr. Lutz (m)	Switzerland	1892	Honavar, N. Canara
36. E. Hiller (m)	Australia	1893	Palghat, Malabar
37. P. Borel (m)	Germany	1894	Kasaragod, S. Can.
38. Chr. Fritz (m)	do.	1894	Dharwar, S. Mahr.
39. Joh. Knobloch (m) *	do.	1895	Calicut, Malabar
40. W. Stokes, M. B., C. M. ED. (m) *	India	1895	do. do.
41. R. Schilling (m)	Switzerland	1895	Chombala, do.
42. G. Fischer (m)	Germany	1896	Karkal, S. Canara
43. A. Schosser (m)	do.	1896	Udipi, do.
44. E. Lüthy (m)	Switzerland	1896	Guledgudd, S. M.
45. H. Kühner (m) *	Germany	1896	Calicut, Malabar
46. H. Eidenbenz (m) *	Switzerland	1896	Cannanore, do.
47. G. Renschler (m)	Germany	1897	Calicut, do.
48. Chr. Dürr (m)	do.	1897	Mangalore, S. C.
49. W. Spaich (m)	do.	1898	Udipi, do.
50. H. Stokes (m) *	India	1898	Mangalore, do.
51. M. Stuckert (m) *	Switzerland	1898	Calicut, Malabar
52. Fr. Braun (m)	Germany	1898	Bijapur, S. Mahr.
53. Fr. Singer	do.	1898	Calicut, Malabar
54. W. Heckelmann (m) *	do.	1898	do. do.
55. A. Scheuer	do.	1899	Cannanore, do.
56. A. Beierbach (m) *	do.	1899	Mangalore, S. Can.
57. I. Pfeiderer (m)	do.	1899	do. do.
58. H. Haffner (m) *	do.	1899	Cannanore, Malab.
59. J. Maue (m)	do.	1899	Tellicherry, do.
60. H. Hofmann (m) *	do.	1900	Mangalore, S. Can.
61. P. Simpfendörfer (m) *	do.	1900	do. do.
62. W. Metzler	do.	1900	Hubli, S. Mahratta
63. E. Vogt	do.	1900	Dharwar, do.
64. A. Spring	do.	1900	Bettigeri, do.
65. N. Zerweck, Dr. ph. & med. (m)	do.	1901	do. do.
66. J. Meyer, Dr. phil. (m)	Switzerland	1901	Tellicherry, Malab.
67. Chr. Renz (m) *	Germany	1901	Calicut, do.
68. M. Gekeler	do.	1901	Udipi, S. Canara
69. R. Bunz	do.	1901	Karkal, do.
70. J. Ruopp	do.	1901	Codacal, Malabar
71. A. Grau	do.	1901	Dharwar, S. Mahr.
72. W. Müller (m)	do.	1902	Vaniyankulam, M.

Name	Native Country	Date of active Service	Station
73. H. Simon (m)*	Germany	1902	Udipi, S. Canara
74. J. Spieth	do.	1902	Hubli, S. Mahratta
75. Fr. Schweikhart	do.	1902	Anandapur, Coorg
76. E. Bommer	do.	1902	Mercara, do.
77. W. Hahn*	do.	1903	Anandapur, do.
78. O. Fröhling*	do.	1903	Calicut, Malabar
79. B. Hübner	do.	1903	Udipi, S. Canara
80. Fr. Straub	do.	1903	Cannanore, Malabar
81. K. Grossmann	do.	1903	Karkal, S. Can.
82. A. Seiler (m)*	do.	1904	Cannanore, Malabar

Single Ladies.

83. Miss A. Ehrensperger	Switzerland	1900	Calicut, Malabar
84. Miss J. Meyer	do.	1901	Mangalore, S. Can.
85. Miss L. Müller	Germany	1902	Calicut, Malabar
86. Miss J. Metzger	do.	1902	do. do.
87. Miss E. Schneider	do.	1903	do. do.
88. Miss Marg. Beck	do.	1903	Mangalore, S. Can.
89. Miss M. Stähelin	Switzerland	1903	Guledgudd, S. Mahr.
90. Miss E. Raaflaub	do.	1903	Calicut, Malabar
91. Miss G. Wessel	Germany	1904	Tellicherry, Malabar

At Home.

92. J. A. Brasche (m)	Germany	1869	late of Udipi, S. C.
93. G. Grossmann (m)	Switzerland	1874	do. Kotagiri, Nil.
94. J. Baumann (w)*	do.	1874	do. Udipi, S. C.
95. K. Ernst (m)	Germany	1881	do. Dharwar, S.M.
96. G. Peter (m)	Switzerland	1885	do. Cannanore, M.
97. S. Stamm (m)*	do.	1891	do. Hubli, S. M.
98. J. Bächle (m)	Germany	1893	do. Udipi, S. C.
99. K. Mayer (m)	do.	1893	do. Bettigeri, S.M.
100. A. Metz (m)	do.	1893	do. Guledgudd, do.
101. Chr. Gebhardt (m)*	do.	1894	do. Palghat, Mal.
102. P. Sengle (m)	do.	1894	do. Codacal do.
103. Tr. Reusch (m)	do.	1895	do. Dharwar, S.M.
104. J. Müller (m)	do.	1896	do. Udipi, S. C.
105. Miss H. Krauss	do.	1898	do. Mangalore, do.

Pensioned in India.

W. Stokes (m)	India	1860	Coonoor, Nilgiris
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Tabular View of Stations, Agents and

1st JANUARY

STATIONS	Established in the year	Approximate population within a station's area	Out-Stations	Agents of the Mission														
				European Missionaries		Native Agents												
				Brethren	Sisters	Pastors and Evangelists	Catechists and Assist. Catechists	Colporteurs	Bible-women	Chr. School-masters	Chr. School-mistresses	Non-Christian School-masters						
<i>I. South-Canara.</i>																		
1. Mangalore . . .	1834	368000	6	17	19	2	11	1	4	24	11	*19						
2. Mulki . . .	1845	120000	6	2	1	3	5	0	0	11	4	5						
3. Udipi . . .	1854	126000	8	5	3	3	9	0	2	23	4	8						
4. Karkal . . .	1872	73000	4	1	1	0	3	0	0	6	2	2						
5. Basrur . . .	1876	160000	3	1	1	1	3	1	0	4	1	3						
6. Kasaragod . . .	1886	220000	6	1	1	1	9	1	0	14	5	20						
7. Puttur . . .	1900	190000	0	2	2	2	0	0	0	0	0	0						
		1257000	33	29	28	12	40	3	6	82	27	57						
<i>II. Coorg.</i>																		
8. Mercara . . .	1870	85657	3	3	2	0	4	0	0	2	0	0						
9. Anandapur . . .	1853	88300	0	3	1	0	3	0	0	3	0	0						
		173957	3	6	3	0	7	0	0	5	0	0						
<i>III. S.-Mahratta.</i>																		
10. Dharwar . . .	1837	33000	0	4	2	1	2	1	2	8	0	+8						
11. Hubli . . .	1839	530600	1	3	1	1	3	0	2	7	1	2						
12. Bettigeri . . .	1841	290000	3	4	3	1	4	0	2	10	0	1						
13. Guledgudd . . .	1851	300000	4	2	3	0	6	0	2	10	6	1						
14. Bijapur . . .	1885	457000	0	1	1	0	2	0	2	6	2	5						
15. Honavar . . .	1845	454490	4	1	1	1	2	1	2	5	0	+1						
		2065090	12	15	11	4	19	2	12	46	9	18						
<i>IV. Malabar.</i>																		
16. Cannanore . . .	1841	320000	4	6	3	2	5	4	4	12	4	10						
17. Tellicherry . . .	1839	210000	3	4	3	3	5	1	4	17	5	22						
18. Chombala . . .	1849	300000	6	2	2	0	6	2	2	9	7	7						
19. Calicut . . .	1842	679000	6	10	13	2	11	3	5	25	11	+20						
20. Codacal . . .	1857	449290	7	4	2	1	8	3	2	16	4	4						
21. Vaniyankulam . . .	1886	445500	4	2	2	0	7	1	2	7	0	12						
22. Palghat . . .	1858	372000	4	2	2	1	5	2	2	9	1	6						
		2775790	34	30	27	9	47	16	21	95	32	81						
<i>V. Nilgiris.</i>																		
23. Kaity . . .	1846	30000	8	2	2	0	8	0	2	27	4	0						
24. Kotagiri . . .	1867	16000	9	1	1	1	4	0	2	7	2	0						
25. Ootacamund . . .	1903	30000	3	1	1	0	3	0	0	5	0	0						
		76000	20	4	4	1	15	0	4	39	6	0						
Grand Total . . .			102	84	73	26	128	21	43	267	74	156						
Total of 1st January 1903.			104	83	69	24	131	20	40	253	70	143						

* Including a Hindu School-mistress.

† Including 1 Mohamedan Teacher.

Churches of the B. G. E. Mission.

1904.

Native Church

Total number of Church-members on 31st December 1902	Changes during the year under report									State of the Churches on 31st Decr. 1903		Catechumens	
	Decrease			Increase					Total of		Communicants		Total number of Church-members
	Deaths	Excommunications	Departures	New Converts		Births	Re-admissions	Arrivals from other places	Net increase	Net decrease			
				Adults	Children								
2799	73	7	157	9	1	114	1	198	86	0	1721	2885	51
850	21	9	78	10	4	35	0	77	18	0	461	868	16
1857	33	19	201	4	9	77	8	206	51	0	1052	1908	27
176	2	1	19	10	5	6	0	19	18	0	110	194	2
131	2	0	20	0	0	6	0	22	6	0	72	137	0
212	4	0	40	1	0	8	0	55	20	0	119	232	2
56	2	0	12	0	0	3	0	9	0	2	34	54	4
6081	137	36	527	34	19	249	9	586	197	0	3569	6278	102
156	6	0	22	0	1	8	0	8	0	11	89	145	1
217	9	1	16	8	8	5	3	14	12	0	121	229	4
373	15	1	38	8	9	13	3	22	1	0	210	374	5
235	1	2	67	5	2	9	0	57	3	0	146	238	0
472	13	8	51	2	1	19	4	94	48	0	284	520	1
603	45	0	91	1	5	26	5	89	0	10	272	593	8
668	22	2	113	0	2	34	1	88	0	12	296	656	0
53	2	3	18	0	0	4	0	17	0	2	26	51	0
83	3	0	36	0	1	4	0	40	6	0	49	89	0
2114	86	15	376	8	11	96	10	385	33	0	1073	2147	9
1192	25	4	31	2	0	67	0	23	32	0	698	1224	23
591	15	1	65	2	3	22	3	78	27	0	335	618	6
523	6	0	40	4	6	9	0	23	0	4	220	519	5
1808	61	1	171	56	13	74	2	174	86	0	1198	1894	29
1387	48	16	132	1	0	71	2	129	7	0	657	1394	28
170	5	0	22	4	1	4	0	19	1	0	93	171	12
443	14	0	59	13	8	16	3	45	12	0	262	455	38
6114	174	22	520	82	31	263	10	491	161	0	3463	6275	141
473	12	1	110	8	3	23	1	66	0	22	232	451	14
314	9	1	48	3	3	21	0	47	16	0	141	330	2
0	2	0	3	3	0	3	0	53	54	0	31	54	2
787	23	2	161	14	6	47	1	166	48	0	404	835	18
15469	435	76	1622	146	76	668	33	1650	440	0	8719	15909	275
15058	328	90	1556	159	121	585	44	1446	411	0	8508	15469	285

Abstract showing the Contributions of the the Mission

i n

Stations	Regular Church Contributions			Sunday Collections towards Church Expenses			Collections and Donations towards the Mission-work			Collections and Donations towards the Poor-funds		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
<i>I. South-Canara.</i>												
Mangalore	1094	1	2	654	11	4	149	4	3	467	6	6
Mulki	150	5	2	88	7	3	67	4	10	96	15	7
Udipi-Malpe	351	9	3	198	9	0	14	2	1	215	9	5
Karkal	40	14	0	29	0	0	—	—	—	17	12	2
Basrur-Kundapur	54	0	0	32	2	0	16	8	0	9	8	3
Kasaragod	108	0	3	62	9	7	17	15	11	46	2	3
Puttur	20	14	8	31	11	9	16	1	8	15	1	7
	1819	12	6	1097	2	11	281	4	9	868	7	9
<i>II. Coorg.</i>												
Mercara	94	0	0	111	3	9	18	5	0	—	—	—
Anandapur	63	10	9	47	3	6	31	1	0	—	—	—
	157	10	9	158	7	3	49	6	0	—	—	—
<i>III. S-Mahratta.</i>												
Dharwar	66	0	0	51	8	0	15	8	4	25	10	3
Hubli	152	10	9	68	3	7	51	14	3	53	11	10
Bettigeri-Gadag	138	2	3	86	0	1	16	4	7	59	9	6
Guledgudd	112	3	3	42	5	8	27	6	6	59	2	0
Bijapur	24	15	0	26	6	3	17	3	6	12	13	0
Honavar-Karwar	30	9	3	21	2	0	10	1	10	15	12	1
	524	8	6	295	9	7	138	7	0	226	10	8
<i>IV. Malabar.</i>												
Cannanore	604	0	0	151	0	0	52	2	10	194	7	11
Tellicherry, Nettur	352	1	6	113	1	5	138	5	10	86	13	9
Chombala-Mahé	208	8	0	77	5	8	125	5	3	124	15	1
Calicut	870	0	0	223	4	0	71	8	6	178	9	2
Codacal	480	6	0	89	5	0	76	0	0	265	4	8
Vaniyankulam	101	15	3	34	0	9	13	0	6	42	0	8
Palghat	215	8	0	53	14	0	42	6	5	43	3	9
	2832	6	9	741	14	10	518	13	4	935	7	0
<i>V. Nilgris.</i>												
Kaity	185	0	0	97	13	4	73	5	11	95	3	7
Kotagiri	130	0	0	32	8	0	32	0	0	54	10	10
Ootacamund	24	0	0	6	0	0	11	4	0	—	—	—
	339	0	0	136	5	4	116	9	11	149	14	5
Grand Total...	5673	6	6	2429	7	11	1104	9	—	2180	7	10
<i>In 1902</i>	5398	4	3	2224	4	1	1411	15	10	2427	12	4

Churches towards their Church Expenses, and the Poor

1903.

Special Collections for Orphanages			Special Collections for the Malabar Widow-fund			Collections for Bible Societies			Special Collections for local purposes			Total		
Ra.	As.	P.	Ra.	As.	P.	Ra.	As.	P.	Ra.	As.	P.	Ra.	As.	P.
38	8	9	—	—	—	19	8	11	539	—	9	2962	9	8
10	12	3	—	—	—	12	14	0	43	8	10	470	3	11
15	8	4	—	—	—	35	0	0	79	10	1	910	0	2
3	0	0	—	—	—	2	8	0	131	9	4	224	11	3
4	0	0	—	—	—	6	0	0	10	0	0	132	2	8
17	3	9	—	—	—	15	10	8	66	11	3	334	5	3
3	0	0	—	—	—	3	13	9	6	1	10	96	13	6
92	1	1	—	—	—	95	7	4	876	10	1	5130	14	5
12	0	0	—	—	—	8	7	0	6	0	0	249	15	9
4	0	0	—	—	—	13	5	0	12	0	0	171	4	3
16	0	0	—	—	—	21	12	0	18	0	0	421	4	—
5	0	0	—	—	—	6	8	0	—	—	—	170	2	7
—	—	—	—	—	—	21	0	0	101	14	0	449	6	5
10	0	0	—	—	—	1	14	0	56	0	0	367	14	5
2	0	0	—	—	—	17	8	0	—	—	—	260	9	5
—	—	—	—	—	—	13	9	0	—	—	—	94	14	9
—	—	—	—	—	—	4	0	0	—	—	—	81	9	2
17	0	0	—	—	—	64	7	0	157	14	0	1424	8	9
15	0	0	15	0	0	54	6	6	289	9	8	1375	10	11
10	0	0	17	2	7	19	4	6	—	—	—	736	13	7
9	0	0	15	0	0	24	15	6	—	—	—	585	1	6
20	0	0	35	0	0	15	0	0	55	0	0	1468	5	8
28	8	0	12	0	0	21	12	11	—	—	—	973	4	7
2	0	0	7	0	0	18	13	2	—	—	—	218	14	4
5	0	0	10	0	0	5	5	7	5	0	0	380	5	9
89	8	0	111	2	7	159	10	2	349	9	8	5738	8	4
30	10	7	—	—	—	19	13	2	147	1	6	649	0	1
20	10	0	—	—	—	23	3	0	40	0	0	332	15	10
—	—	—	—	—	—	—	—	—	—	—	—	41	4	0
51	4	7	—	—	—	43	0	2	187	1	6	1023	3	11
265	13	8	111	2	7	384	4	8	1589	3	3	13738	7	5
250	8	11	103	0	0	381	11	1	854	14	5	13052	6	11

Table of Schools of the Basel

1st JANUARY

STATIONS	Number of Schools	Pupils in Schools for Christians						
		Training and Boarding Schools					Day Schools	
		Theological Schools	Training Schools	Middle and High Schools	Boys' Orphanages	Girls' Orphanages	Primary Classes	Middle and High School Classes
<i>I. South-Canara.</i>								
1. Mangalore	19	11	7*	0	0	0	464	46
2. Mulki	8	0	0	0	0	80	295	0
3. Udipi	11	0	2	53	97	0	294	151
4. Karkal	6	0	0	0	0	0	51	0
5. Basrur-Kundapur	2	0	0	0	0	0	0	0
6. Kasaragod	13	0	0	0	0	0	0	0
	59	11	9	53	97	80	1104	197
<i>II. Coorg.</i>								
8. Mercara	1	0	0	0	0	0	34	0
9. Anandapur (Ammatti)	1	0	0	0	28	20	18	0
	2	0	0	0	28	20	52	0
<i>III. Southern Mahratta.</i>								
10. Dharwar	4	0	4†	0	0	0	38	0
11. Hubli	3	0	0	0	0	0	160	0
12. Bettigeri-Gadag	5	0	0	0	58	0	139	0
13. Guledgudd	6	0	0	0	0	82	57	0
14. Bijapur	4	0	0	0	0	0	45	0
15. Honavar	4	0	0	0	0	0	0	0
	26	0	4	0	58	82	439	0
<i>IV. Malabar.</i>								
16. Cannanore	6	0	0	0	0	0	167	54
17. Tellicherry	10	9	7	194	0	0	139	0
18. Chombala (Mahé)	6	0	0	0	0	106	73	11
19. Calicut	9	0	0	0	0	0	267	68
20. Codacal	8	0	0	0	97	0	275	11
21. Vaniyankulam	3	0	0	0	0	0	0	0
22. Palghat	5	0	0	0	0	0	41	0
	47	9	7	194	97	106	962	144
<i>V. Nilgiris.</i>								
23. Kaity	21	0	5	30	35	0	59	10
24. Kotagiri	6	0	0	0	0	32	39	20
25. Ootacamund	5	0	0	0	0	0	0	0
	32	0	5	30	35	32	98	30
Grand Total...	166	20	25	277	315	320	2655	371
Total of 1st January 1903	160	17	32	169	344	314	2584	351

* 5 Girls. † Girls.

German Evangelical Mission.

1904.

Schools for Non-Christians		Total of Pupils under instruction				Total	Infant Schools	Sunday Schools
Primary Classes	Middle and High School Classes	Boys		Girls				
		Christians	Non-Christians	Christians	Non-Christians			
547	203	279	584	264	151	1278	0	68
0	52	71	214	130	12	427	0	0
212	0	292	346	119	52	809	0	0
240	0	17	189	15	70	291	0	14
270	0	13	204	10	43	270	0	0
752	63	23	634	24	134	815	0	0
2021	318	695	2171	562	462	3890	0	82
0	0	15	7	9	3	34	0	0
0	0	34	3	27	2	66	7	10
0	0	49	10	36	5	100	7	10
90	201	67	237	23	6	333	0	80
113	0	43	168	34	28	273	0	0
128	0	103	163	55	4	325	0	132
220	0	30	192	101	36	359	0	50
349	0	11	294	1	88	394	0	105
161	0	24	118	8	11	161	0	10
1061	201	278	1172	222	173	1845	0	377
341	40	116	340	99	47	602	50	240
395	285	164	741	57	67	1029	0	181
424	44	47	418	158	35	658	0	30
708	376	200	904	181	134	1419	0	178
347	0	283	262	166	19	730	45	307
229	128	18	291	22	26	357	0	43
256	80	48	266	35	28	377	0	125
2700	953	876	3222	718	356	5172	95	1104
510	19	100	492	36	40	668	0	171
130	0	35	138	46	2	221	0	55
122	0	1	117	1	3	122	0	0
762	19	136	747	83	45	1011	0	226
6544	1491	2034	7322	1621	1041	12018	102	1799
5782	1337	2034	6414	1595	887	10930	119	1549

Detailed Table of Stations, Out-stations, and Agents.

1st January 1904.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
1. Mangalore. Balmatha, Ullal, Jeppu, Bockapatna, Bolma, Bantwal, Amyambala.	<p>a) Pastoral Rev. M. Schaible, <i>in charge of station, Native Church, Chairman of the District Committee</i> Rev. B. Lüthi, <i>Mission work in the town, literary work and schools</i> Rev. R. Bunz, <i>itinerancy</i> Miss J. Meyer, <i>Bible-women work</i></p> <p>b) Educational Rev. J. Hermelink, <i>Theol. Seminary, Bible Revision, Gen. and District Insp. of Schools</i> Rev. I. Pfeleiderer, <i>High School</i> Miss H. Krauss, <i>Girls' School and Female Train. School</i> Miss M. Beck, <i>language</i></p> <p>c) Mercantile Mr. H. Altenmüller, <i>Genl. Agent & Treasurer</i> " F. Huber, <i>Book-Depôt.</i> " J. Sieber, <i>M. M.-Br.</i> " H. Hofmann, "</p> <p>d) Industrial Mr. F. Stierlin, <i>Weav. Est.</i> " A. Glattfelder, <i>Tile-Works</i> " H. Bretschneider, <i>Tile-Works</i> " M. Stuckert, " " H. Stokes, <i>Mech. Est.</i> " A. Beierbach, <i>Press</i> " P. Simpfendörfer, <i>Tile-Works</i> " Fr. Boas, "</p>	<p>a) Pastoral and Evangelistic Work Rev. Obed Sumitra, <i>Bockapatna</i> " Joshua Soans, <i>Madikerigudde</i> Cat. Winfred Micha, <i>Jeppu</i> " Gottlob Maben, <i>itin.</i> " Daniel Andrea, " " Elieser Karat, <i>Town Mission</i> " Lemuel Soens, <i>Bolma</i></p> <p>b) Educational Work Cat. Chr. Watsa, <i>Theolog. Seminary</i> " Ch. Maben, " " Gabr. Almada, <i>High School</i> " Fr. Jathanna, <i>Congr. Girls' School</i> " P. Shiri, <i>Bantwal</i> " L. Fernandez, <i>School</i></p>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
2. Mulki. Kadike, Santur, Uchila, Padur, Kutyar, Munderu.	Rev. G. Ritter, <i>congregation, Orphanage, and out-stations</i> Rev. M. Gekeler, <i>itin. and out-stations</i>	Rev. Charles Gojar, <i>Mulki congr.</i> " Im. Furtado, <i>Padur con- gregation</i> Evang. N. Kundar, <i>itinerancy</i> Cat. J. Vedamuttu, <i>Kutyar</i> " " Chr. Salis, <i>Uchila</i> " " Gottl. Bangera, <i>Kadike</i> " " Isr. Elieser, <i>Munderu</i> " " Benj. Salins, <i>Santur</i> "
3. Udipi. Parkala, Malpe, Udyavara, Gudde, Shirva, Ambadi, Madambail, Kalyanapur.	Rev. J. Bächle, <i>congregation and out-stations</i> Rev. A. Schosser, <i>Christian High School</i> Rev. W. Spaich, <i>itin. and out-stations</i> Rev. B. Hübner, <i>language</i> Mr. H. Simon, <i>Malpe, Tile- Works</i>	Rev. Nahason Vira, <i>Gudde congr.</i> " Tim. Furtado, <i>Shirva congr.</i> " Gabr. Bangera, <i>Udipi congr.</i> Cat. Sam. Furtado, <i>Malpe</i> " " A. Furtado, <i>Madambail</i> " Eb. Clare, <i>Kalyanapur</i> " Jos. Kairanna, <i>Ambadi</i> " N. Suchitta, <i>Udyavara</i> " Gabr. Premaya, <i>Parkala</i> " Raph. Satyavrata, <i>Orph.</i> " William Heri, <i>Udipi, itin.</i> " Amruta Heri, " "
4. Karkal. Beilur, Mekkadka, Nandollige, Mudar, Mudshur.	Rev. G. Fischer, <i>congreg. and itin.</i>	Cat. Joseph Bhagyan, <i>itin.</i> " Samuel Sumitra, <i>Beilur</i> " Paul Soens, <i>congr.</i>
5. Basrur. Kundapur, Beindur, Sagara.	Rev. J. Gœtz, <i>congregation and itin.</i>	Evang. Stephan Jathanna, <i>itin.</i> Cat. Hezekiel Bangera, " " Samuel Karat, " " Joseph Sunita, "

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
6. Kasaragod. Ravaneshvara, Hosadurga, Bekal, Manjeshvara, Kumbala, Nileshvara.	Rev. P. Borel, <i>congr., out-stations and itin.</i>	Evang. Gerson Soens, <i>itin.</i> Cat. Henry Roberts, <i>congr.</i> " William Fernandez, <i>itin.</i> " Jesudasa Aarons, " " Eb. Aarons, <i>Manjeshva.</i> " Benjamin Ananda, <i>Kumbala</i> " William Kundara, <i>Hosad.</i> " Ariel Sumitra, " " G. Fernandez, <i>Nileshva.</i> " Sal. Bangera, <i>Ravan.</i>
7. Puttur.	Rev. Chr. Eblen, <i>itin.</i> Rev. Chr. Dürr	Rev. Mark Salis, <i>itin.</i> Evang. Immanuel Soens, "
8. Mercara. Fraserpet, Santikoppa, Chembu.	Rev. W. Sikemeier, <i>congr.</i> Rev. E. Bommer, <i>language</i> Mr. J. B. Veil, <i>M. M.-Br.</i>	Cat. Jos. Pramodana, <i>itin.</i> " Nath. Shatananda, " " Joseph Bangera, " Asst. Cat. Lewis Salins, "
9. Anandapur.	Rev. J. Fischer, <i>congregat. and Orphanage</i> Rev. Fr. Schweikhart, <i>lang., and Boys' Orphanage</i> Mr. W. Hahn, <i>Plantation</i>	Cat. Asser Karat, <i>congr. and itin.</i> " S. Sumanta, " " Isaiah Bangera, "
10. Dharwar.	Rev. Chr. Fritz, <i>congregation</i> Rev. Tr. Reusch, <i>High School, Students' Home, School Inspector</i> Rev. E. Vogt, <i>itinerancy</i> Rev. A. Grau, <i>Schools etc.</i>	Ev. Isr. Dalabhanjana, <i>itin.</i> Cat. Ananda Rhonada, <i>con.</i> " Shanta Badigi, <i>St. Home</i> Mr. B. K. Mukerji, <i>M. A., Headmaster, High School</i>
11. Hubli. Unakallu.	Rev. D. Berli, <i>congregation and itin.</i> Rev. W. Metzler, <i>itin.</i> Rev. J. Spieth, <i>language</i>	Rev. S. Devada, <i>Hubli congr.</i> Cat. Devaputra Hebbala, <i>itin.</i> " Jacob Davali, " Asst. Cat. Ananda Gunjala, <i>itin.</i>
12. Bettigeri-Gadag. Shagoti, Malasamudra, Moktampar.	Rev. F. Eisfelder, <i>itin.</i> Rev. Tr. Lutz, <i>congregation and Orphanage</i> Rev. Dr. N. Zerweck, <i>Med. Miss.</i> Rev. A. Spring, <i>itin.</i>	Rev. J. Prabhakar, <i>congr.</i> Cat. Jos. Dalabhanjana, <i>itin.</i> " Bhagya. Alada, <i>Shagoti.</i> " David Jesudasa, <i>Med. Mission</i> Asst. Cat. Hermon Challa, <i>itinerancy</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
13. Guledgudd. Katkinhalli, Mushtigeri, Halkurki.	Rev. C. D. Warth, <i>Orph., Secular Agent, out-stat.</i> Rev. E. Lüthy, <i>congr., itin.</i> Miss M. Stähelin, <i>language</i>	Cat. Salo. Ramthal, <i>congr., itiner.</i> " Hanoch Eden, <i>Sumaddi, itiner.</i> " Salo. Jogula, <i>Katkinhalli</i> " D. Katapur, <i>Mushtigeri</i> Asst. Cat. Isr. Aralikatte, <i>itiner.</i> " " Nijaguna Kumara, <i>Halkurki</i>
14. Bijapur.	Rev. Fr. Braun, <i>congr., itin.</i>	Cat. Stephan Sagri, <i>itin.</i> " Channa Halli, "
15. Honavar. Karwar, Anilgodu, Herangadi, Sawshi.	Rev. H. Risch, <i>congr., itin., Bible-revision, Chairman of the S. Mahr. District</i> —	Ev. S. Bunyan, <i>itinerancy</i> Cat. M. Jayanta, <i>congr., itin.</i> " Jason Challa, <i>Bible-rev., itiner.</i>
16. Cannanore. Chowa, Chirakkal, Taliparambu, Payyanur.	Rev. K. Hole, <i>congr., schools</i> Rev. A. Scheuer, <i>itinerancy</i> Rev. Fr. Straub, <i>language</i> Mr. H. Eidenbenz, <i>Weaving Establishment</i> " H. Haffner, <i>Tailory</i>	Rev. George Peter, <i>congr.</i> Rev. Tob. Chembankodan, <i>Chowa congr.</i> Cat. Jesudasa Melottu, <i>itin., Chirakkal</i> " P. Mackadan, <i>itin., Talip.</i> " A. Valiatingara, " <i>Phyy.</i> " B. Ponon, <i>itin., Cannanore</i> Asst. Cat. Ebenezer Bethel, <i>itinerancy, Chowa</i>
17. Tellicherry. Anjarkandy, Kuttuparambu, Erinjoli.	Rev. L. J. Frohnmeyer, <i>Congregation, Theological Seminary and Training School, Chairman and Secretary of the Mission</i> Rev. W. Bader, <i>Christian High School</i> Rev. J. Maue, <i>Parsi High School</i> Rev. Dr. J. Meyer, <i>Theol. Seminary</i>	Rev. St. Kallat, <i>congreg., Tellicherry town</i> Rev. Noah Edapalan, <i>Nettur</i> Rev. Samuel Ambattu, <i>Ev.</i> Cat. Cypr. Arunajalam, <i>itin.</i> " Daniel Edakadan, " " John Amengara, <i>Christ. High School</i> " Lawrence Puvattur, <i>Seminary</i> Asst. Cat. N. Kalarikal, <i>itin.</i> Mr. P. Tharian, <i>n. a., Head- master, Chr. High School</i>

Stations and Out-Stations	European Agents	Native Agents:-- Pastors, Catechists and Christian Headmasters of High Schools
18. Chombala- Mahé. Mahé, Kandappenkundu, Badagara, Muverattu, Perambara, Nadapuram.	Rev. I. Weismann, <i>congreg., Orphanage, District Insp. of Schools</i> Rev. R. Schilling, <i>itin. and out-stations</i>	Cat. Salathiel Soens, <i>Mahé</i> " Abia Edapalan, <i>congr.</i> " Stephan Kalangarath, <i>itiner.</i> " Alphai Kallan, " " Stephan Chattotu, " Asst. Cat. Elia Nambi, "
19. Calicut. Putiarakkal, Coilandy, Markat, Manjeri, Malapuram, Annascheri.	Rev. J. Jaus, <i>congregation</i> " G. Renschler, <i>itin. and out-stations</i> Mr. J. Knobloch, <i>High Sch.</i> Miss Anna Ehrensperger, <i>Girls' School</i> Miss J. Metzger, " Dr. W. Stokes, <i>Med. Mission</i> Miss L. Müller, " Mr. H. Kühner, <i>M. M.-Br., Sec. Agent of the District</i> " Fr. Volz, <i>Weav. Est.</i> " O. Fröhling, " " W. Bernhardt, <i>M. M.-B.</i> " W. Heckelmann, <i>Tile-Works</i> " Chr. Renz, <i>Tailory</i> Miss E. Schneider, " Miss E. Raaflaub, <i>language</i>	Rev. Stephan Chandran, <i>congr.</i> Rev. Charles Hermon, <i>Ev.</i> Cat. Paul Selvam, <i>Cal. congr.</i> " Isr. Chowalur, <i>Putia- rakal congr.</i> " T. Valiavalappan, <i>itin.</i> " Ignatius Jacobi, <i>H. Sch.</i> " Lazar Kallat, <i>Coilandy</i> " Lazar Pavamani, <i>Annascheri, itin.</i> " Bethuel Poyayil, <i>Markat, itin.</i> " Devap. Amengaran, <i>Manjeri, itin.</i> " Joseph Hntten, " " Abel Katuparambu, <i>Medical Mission</i> Asst. Cat. A. Pavamani, <i>itin.</i> Mr. John Kurian, B.A., <i>Head- master of the High School</i>
20. Codacal. Paraperi, Ponani, Pallat, Chittatakara, Chalasher, Tritala, Mullascheri.	Rev. R. Bosshardt, <i>congr., itin.</i> Rev. P. Sengle, <i>congr. and Orphanage</i> Rev. J. Ruopp, <i>language, Schools</i> Mr. Fr. Singer, <i>Tile-Works</i>	Rev. Asham. Tumarar, <i>Coda. congr.</i> Cat. Isaac Amattil, <i>Paraper., Orphanage</i> " Isaac Laban, <i>itin.</i> " W. Mantody, <i>Ponani, "</i> " Sal. Mackadan, <i>Mulla., "</i> " St. Parakandi, <i>Chitta., "</i> " Luke Napalli, <i>Chala., "</i> " C. Kottavalapil, <i>Tri., "</i> Asst. Cat. W. Martin, <i>Pal., "</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
21. Vaniyan- kulam. Angadipuram, Trikatiri, Ottapalam, Shoranur.	Rev. S. Walter, <i>congreg., itin., Chairman of the Malabar District</i> Rev. W. Müller, <i>language, schools</i>	Cat. A. Arangaden, <i>Hospi.</i> " Jos. Mantodi, <i>itin.</i> " Jacob Chiran, " " Elias Muthodan, " " Noah Benjamin, " <i>Ang.</i> " Edw. Peter, " Asst. Cat. J. Valiavalappan, <i>itiner.</i>
22. Palghat. Melparambu, Wadackenchery, Panayur, Mankara.	Rev. G. Kühnle, <i>congreg. and itinerancy</i> Rev. E. Hiller, <i>congregation and schools</i>	Rev. Timothy Parakandi, <i>Melparambu, congreg.</i> Cat. Henry Menzel, <i>Palghat, congr.</i> " Z. Pilakaden, <i>itin.</i> " M. Simon, <i>Wadacken., "</i> " D. Hutten, <i>Punayur, "</i> Asst. Cat. Satyarthi, "
23. Kaity. Kerehada, Salemnun, Wodern, Kokalhada, Kunde, Nerkambe, Coonoor, Huliikal.	Rev. W. Lütze, <i>congreg. and schools</i> Rev. G. Wieland, <i>itinerancy, schools</i>	Cat. Abr. Madia, <i>Kaity con.</i> " Samuel Satyanathan, <i>schools</i> " Im. Jivottama, " " Mose Kari, <i>itiner.</i> " Karl Satyanathan, <i>Cooly-Mission</i> " M. Kaleb, " Asst. Cat. Is. Konga, <i>itin.</i> " " Is. Nerkambe, "
24. Kotagiri. Jakanare, Milidenu, Konakore, Kukal, Denad, Nadinhatti, Tandannad, Kotannad.	Rev. G. Grossmann, <i>congr., Orphanage</i>	Rev. Jacob Kanaka, <i>congr., schools</i> Cat. Henry Kodot, <i>itin.</i> " Isaac Bella, " Asst. Cat. Mathias Bella, " " " Chr. Ajja, "
25. Ootaca- mund. Sholar, Tueri, Nellakotta.	Rev. Ch. Stier, <i>itin.</i>	Cat. Johann Philipp, <i>itin.</i> " Paul Mada, "

REPORT.

I. CHANGES IN THE AGENCY.

A. European Workers (*cf.* Tables pages 3—5).

On the 31st December 1903 there were in the field 84 Missionaries and 73 Missionary-ladies (64 Missionaries' wives and 9 single ladies).

Departures to Europe: Mr. and Mrs. ERNST, Mr. and Mrs. STAMM, Mr. and Mrs. MAYER, Mr. and Mrs. METZ, Mrs. KEPPLER, Mr. PETER and Miss KAUNDINYA.

Arrivals from Europe: Mr. and Mrs. EBLEN, Mr. and Mrs. EISFELDER, Mr. and Mrs. WIELAND returned from furlough, whilst Miss MARGARETH BECK, Miss MARIA STÄHELIN, Miss EMMA SCHNEIDER, Miss ELISE RAAFLAUB, Messrs. B. HÜBNER, W. HAHN, FR. STRAUB, O. FRÖHLING, further Miss KAUNDINYA (now Mrs. HECKELMANN), Miss BERNECKER (now Mrs. HAFFNER) and Miss HERMANN (now Mrs. RENZ) joined the Mission.

Our Mission in Canara lost one of its most experienced and faithful Missionaries in the spring of 1903. The *Rev. Christian Keppler* was born on the 12th November 1849 in Württemberg (Germany) and was sent out to India in 1879. He was stationed at Karkal, Mulki and finally at Udipi, and spent the greater part of his Missionary-life as a itinerating Tulu-Missionary. Being rather of a practical turn of mind he was very useful in taking up work, which not every Missionary would be able to engage in. He started the Tile-Works at Malpe in 1888 and initiated the Orphanage girls at Mulki into agricultural work. In social questions he took a special interest.

But he was seen at his best as a brave and patient witness of Christ in streets, on bazaars and at Hindu festivals. His addresses, being plastic and lively, did not fail to attract people, and he was also not lacking in that patience of a man of God, which is so highly appreciated in this country. Much more than the derision and mockery of a Hindu audience and even more than their personal attacks in the form of clods and stones, he suffered in beholding a low moral and a low religious standard in some Christian congregations he was in charge of. His end came on quite unexpectedly. Mr. Keppler had attended a Hindu festival at Perdur and went from there to an out-station, where a Catechist's house was under construction. There he was attacked by fever and went homeward. Unable to stand the shaking in the bullock cart, the poor man had to walk, fever-stricken as he was, for long seven hours. He arrived at Udipi at one o'clock in the night. The case developed into an inflammation of the kidneys, and on the 26th March he fell asleep with a joyful belief in his Lord and Saviour. Much sympathy was felt with Mrs. Keppler and the children at home.

Towards the end of the year two Missionary widows at home, two sisters, who had spent a considerable portion of their lives in India, were called to their rest. On the 29th November died at Basel **Mrs. Johanna Bühler**, the younger sister, who worked with her husband, the late Rev. A. Bühler, from 1863-1881 at Mulki (Canara) and Kotagiri (Nilgiris). By her humble and unassuming spirit and her self-forgetting love she endeared herself to all those who had the privilege of knowing her. She was tried, purified and led on to perfection by the heavenly melter in the furnace of intense bodily sufferings for five long years, and up to the last her thoughts and prayers were with the Indian Christians at Kotagiri.—Her elder sister, **Mrs. Susanna Ammann**, the wife of the late Rev. J.

Ammann (buried at Udipi), was in India from 1845-1866, and belongs to a Mission period, almost forgotten by the present generation. Mr. Ammann was one of the founders of the Tulu-Mission, he was a prominent personality as an evangelist and as the organiser of the first Tulu-congregations, and his name will not be forgotten as the name of the first translator of the Tulu New Testament. Mrs. Ammann, whose heart was concerned about India through a widowhood of almost 40 years, died in California, where she stayed with one of her sons. She died within two months after the death of her younger sister.

B. Native Workers.

The number of Pastors and Evangelists was 26 in 1903 against 24 in 1902, and those of Catechists and Assistant Catechists was 128 against 131 in 1902, some very sad dismissals being the cause of this decrease in number. We are glad to say that, as far as our knowledge goes, no death happened amongst our Indian workers during the last year, although some of them have been heavily tried by the loss of their wives (*cf.* chapter III, 3). The falling off in number is also partly accounted for by the still scanty supply of new hands from our Theological Seminaries (only two from the Nettur Seminary and none from Kaity); but we are glad to say that the days of scarcity are drawing to an end, as we have in Mangalore and Nettur pretty full classes in our Seminaries, and so we may hope that from 1906 onward a yearly increase of Catechists may be expected.

In all our districts the Indian workers meet once a year for a course of instruction, conducted by the senior Missionary of the district and some other assistants. Thus from 14th to 19th December, to give an example from the Nilgiris this time—the Catechists met at Kaity. They had to write before-

hand an essay on "The development of evil according to the Scriptures", which was then discussed at the meeting. In addition to this, time was given every day to the exegesis of the Epistle of Jude, and in Church History the Church offices and the Church discipline of the first period was taken through. Further practical exercises were made in Church preaching, catechisation of children, and on every morning the whole staff went out to preach in the Badaga villages in the neighbourhood.

The number of our Christian Schoolmasters was 267 against 253 in 1902, and there were 74 Christian Schoolmistresses against 70 in the previous year.

In a similar manner as the Catechists also the Christian masters meet every year for a course of instruction held by the Inspector of Schools or another Missionary appointed by him. Mr. Wieland (at Kaity) last year went through the book of Daniel and gave the outlines of a life of Christ in English; the criticism-lessons gave occasion to make remarks on the method of instruction and a small portion of Church History was gone through. The Schoolmasters too had to prepare an essay, the subject on this occasion being a biography of Daniel the prophet.

A little tea-party at the end of such meetings brings the hearts of all present still nearer together, and in an unofficial manner important questions will be touched such as could not be dealt with within the programme of the meeting.

II. EVANGELISTIC WORK.

1. Evangelistic work was encumbered with very much the same impediments in 1903 as in 1902. To the two districts visited by plague (Southern Mahratta and Canara) was added a new district, namely the Nilgiris. As far as the majority of the

population is concerned, the rather pessimistic remark of a city-missionary will hold true more or less for all districts and for all times. He writes: "The rich are already satisfied, the educated know already better, those working for their daily bread have no time, and the studying youths are already prejudiced." Characteristic for the last year all over our own Mission-field was the increased activity of all the progressive parties within Hinduism whose presence formerly had been scarcely perceptible. Christian workers have every reason to welcome any movement of this kind. It is true, most of the adherents of these liberal fractions in Hinduism, on the one hand not satisfied with "the vain manner of life handed down from their fathers", and on the other hand anxious that all progress should carefully avoid any thing like disruption and move on national lines, seem to be lost to Christianity, and they seem to take refuge in a Samaj and other societies to escape the danger of Christianity. They will, however, willingly or unwillingly help to pave the way for Christ's entrance into their country. In Canara we hear from Mangalore and Kundapur, that prominent preachers of this persuasion have been invited and tried to revive and organise these so-called "protestants" of Hinduism. One Rev. Bhai Baladeva Narayana from Bombay came to Mangalore, and a theosophistic preacher came to Kundapur, where a vakil felt so much strengthened in his faith afterwards that he felt confident to inform the Christian Evangelist: "People in future will not listen to you, because our religion is the first and whatever we require we can find in it." On the whole we hear that the poorer classes more readily hear the Gospel, which since the days of Christ has been the case. The higher classes sometimes shrink back from the ethical commands of Christianity, thus unconsciously testifying to the moral superiority of our religion. From Kasaragod, however, we hear that also wealthy people

have become very accessible, and one of them said to our Evangelist there: "We did not understand your manners up to this, and so we were rather stiff when you entered our houses, but now you are our friends." In the rural districts of Canara the new land assessment, it seems, has embittered those suffering under it, against Europeans in general, and also German Missionaries are made to feel it.

Also Southern Mahratta had its social conferences. Our new co-operators seem not yet to appreciate the work done by the Christian Missions. The Sharada Sadan of Ramabai in Poona was the cause of such a conference at Dharwar, and owing to the presence of the Collector the fling intended at the Missionaries, who had been invited, was dealt out mercifully. The topics of this social reform on the whole were the same as those at Madras, and it was refreshing to hear openly and honestly acknowledged and deplored, what Missionaries had pointed out during the last hundred years. If all the noble words would be accompanied by noble deeds, one would feel confident to speak about a morning-red dawning up over India. At Hubli too a Shastri coming from Sikarapur in the town-hall delivered 8 lectures on the perfections of Hinduism. For the same purpose the Lingaits started a journal. A clear and true statement of Hinduism, as it exists, and an earnest endeavour to stir up the bulk of the Indian population from its ignorance and apathy to religion we have every reason to sympathise with, of course simply praising a by-gone phase of the Indian religion, the life of which is extinct or the embellishing of modern Hinduism with borrowed colours and false feathers cannot be called a legitimate business. Still more objectionable is the practice of some of our antagonists, who instead of telling us what they really know, abuse Christianity, which they evidently neither do understand nor know. Of this kind, it appears, was a publication of the Arya Samaj

circulated amongst the people at Hubli.—Evangelisation was again greatly hampered by plague in S.-Maharatta. At Bettigeri and in the neighbouring country it was worse than ever before. Out of the 600 inhabitants of Shagoti, we are told, not less than a hundred died.

Malabar again for another year has been wonderfully spared from the awful scourge of plague, although it is endangered now from the North and East. The attitude of the people in general towards Christianity has not changed. On the whole our agents are kindly received everywhere in the country. A rude behaviour on the part of the Malabar people is very seldom; if it takes place, it will be in the houses of Nayers and Moplas chiefly. What our people complain of is not so much a spirit of great opposition, but rather a general indifference and apathy in matters concerning religion. Very disagreeable is also a kind of passive resistance. Some seem to have found out that either by agreeing to everything that the Missionary and his people say, or by remaining absolutely silent they can get rid of the matter in the shortest time and in the easiest manner. Happily the acting upon such methods is not altogether left to man's option; if God wills to speak to a man, he will effect finally an attentive hearing. Also in Malabar our Theosophists and Samaj people have shown signs of greater activity. A Bengali-Brahman came to Calicut and delivered lectures on the Bhagavat-Gita, and great enthusiasm was caused by the lectures of Mrs. Besant, who came to open the eyes of those to whom she belonged in her former birth against the danger of religious ignorance and the danger of Christian Missionaries. This, however, falls outside of last year's Report. On the whole the attitude of the progressive party towards Christianity is rather friendly and in dealing with them, it seems to a sympathetic Christian, as if he would move in a partly Christian atmosphere. One is reminded of

the word of our Lord: "He that is not against you is for you." They exhibit a great respect for the person of Christ and are always ready to pay a tribute of praise and honour to the Light of the world, they take a kind interest even in the affairs of the Christian Church and lecture us occasionally on the habit of partaking of animal food. At Calicut in the Vidya Shala a lecture on Christ was given; the Manager of the Christian High School was invited and allowed to give his opinion too. Curious to say, our friends get nervous and excited, only if a conversion to Christianity takes place, and are greatly relieved, if they are in a position to report that it was only a rumour or that the erring sheep has been re-admitted to his community. What these would-be-followers of Christ will do, if the community in general would come to the same conclusion as the Tiyyans at Tellicherry, namely, that Brahmos and sympathisers with Christ are no Hindus any longer, remains to be seen. The convenient distinction between Christ and Christianity and between Catholicism and Protestantism in Hinduism will scarcely be a permanent shelter for such as are of the truth; but the time will come when our friends of the progressive party will have to experience what the editor of "The Theistic Light" (Calicut, March 1904, No. 12) has expressed so happily in saying: "Where was there a victory in which some men had not to bare their breasts to the enemy's fire or fall lifeless into the ditch? No noble cause but has its martyrs."—It was a year of lecturing, the last year: also the Moplas had their revival-preacher at Tellicherry who was surrounded every evening by crowds of people. Our Moplas sorely need to be enlightened upon their own religion, their ignorance being the greatest obstacle as to the propagation of Christianity amongst them.

On the Nilgiris for a more effectual preaching of the Gospel in those villages scattered all over the hills and in a

part of the Wynaad, a new centre of operation had to be established. A Missionary was stationed at Ootacamund, not to work at that place, which is looked after by other societies, but to work from there in the Todanaad district and in the Wynaad until a more suitable centre of work will be decided upon in the midst of these districts.

a) As to the **experiences of our itinerating Agents** during 1903 we meet in *Canara* with the interesting fact that in Mangalore the adherents of the Brahmo-Samaj begin to imitate Christian customs and institutions. Under the guidance of their apostle from Bombay they introduced regular family prayers to secure the coming generations for the new creed. Not only that, women go about in the houses in the manner of our Bible-women to get influence over the conservative female part of the community. To bring the hearts more closely together and to keep them warm, even the agapes of the ancient Christians have been introduced.—Mr. GEKELER, the itinerating Missionary at Mulki, found the hearts of the Bants to be very hard. The high moral demands of Christianity they do not relish; and to be saved by mere grace through the merits of Christ sounds to the ears of a Tulu audience just as it sounded in the ears of St. Paul's audience in Corinth or Athens. With greater understanding they listened to a lecture on agriculture delivered by Mr. Gekeler. The cock-fights offer the great opportunity for preaching in the Tulu-country. Before the fighting begins and before the passions of the people have been aroused, our messengers get a good hearing, and not seldom it happens that the audience itself delivers our people from a troublesome disturber of the peace by sending him away. Evangelist NATHANIEL KUNDAR relates about a very interesting conversation, conducted by a distinguished Konkani, at which about 50 persons were present. God, Christ, transmigration, caste were the topics discussed. After two hours' dis-

cussion the chairman in summing up said: "It is true, there is only one God, and what we practice is in many respects wrong. We ought not to worship bhutas and demons, neither believe in them. But we are scarcely in need of Christ. If we were to forsake our idols and believe in the only true God, whom you call Jehovah, we might hope to go to heaven." When the Evangelist in conclusion showed them the necessity of repentance and of faith in Christ, a part of the hearers even agreed to that.—Almost touching are the endeavours of some who feel that the old wine has gone and who try to preserve at any rate the old skins. We are told that the holy Tulasi is only of sanitary importance, that the lamps near it are lighted in the evening to show people the right way to the house, the water poured down means only the watering of the plant. The reverential circumambulations round the holy fig-tree are nothing but bodily exercises. Others indulge in jests referring to old superstitions. One at Puttur says, "I have got all the bhutas in a basket up there in the chimney, there they sit wailing and whimpering." On the other hand, of course, there are thousands who seem not to be aware that the world has changed during the last century in India. A Brahmin near Mulki in real earnest assures the Missionary that his very breath must needs pollute the surrounding atmosphere, and another one near Puttur puts out his "beautifully shaped and parted tongue" in proof of his divine descent.—Tragi-comical was the compassion of an old woman in the Puttur district, when the Missionary with his fellow-worker passed her house: "Look at these two nice men," she cried out, "two fine figures, look how they perspire and how dusty and dirty they are! What is all this for! Since I heard that you came here, I pitied you. Leave this business; you can do very well without it. People all say that it is useless and hopeless what you do, they will not believe in your Jesus. What a pity, what a pity!"—

In the Kasaragod district a wealthy landlord has been exceedingly kind towards our people. He erected a comfortable shed for them, very well furnished, and had friendly intercourse with them. Another one went so far as to encourage the Evangelists in saying: "Do not be disheartened, if just now people seem to be refractory, they will all come some time in large numbers. Formerly nobody manured the tobacco-fields with fish; one began, and almost all do it now." The Missionary said: "Why do you not make the beginning? you read the Bible and all our tracts in Canarese?" He said that the question of transmigration greatly exercised him in his mind. "Is there really only one birth, and is it sure beyond all doubt that there is eternal life after death?" he asked. It is refreshing to hear a real big question instead of those dishonest sophistries of such as care for nothing but for the prerogatives of their caste or the tiresome idle tirade of so many, who inform us that Christ, Mohammed and Krishnan are all the same and that every body should worship God according to his creed, unconcerned whether it is true or not. Mr. JATHANNA of Basrur met one of the latter kind, who said: "It is insulting, if Christians always say that only their religion is true. Good things need not to be offered from house to house, people will come and ask for them!" The Evangelist replied that according to the Shastras it is right to convince one's neighbour of being wrong, and as to the offering of good things people indeed come uninvited to the toddy-shops, but milk and butter are offered, walking from house to house. A grim old man in the Kasaragod district has even succeeded in defining the caste of our Lord Jesus. "Our Shastras," he cried rather angrily, "tell us about your Jesus, that his occupation was that of a shepherd; a guru of such a low caste I shall not accept as my mediator!"

Owing to plague our itinerating agents could not for some time preach in the bazaar at Virajapet (*Coorg*). On their

tours from house to house they did not pass by the houses of the indolent and proud Coorgs, and were pleased to find in many houses whole Bibles or New Testaments. The defence of idolatry, where it is defended, seems to be in Coorg the same as in the low country. At Gaje a Coorg brought forward the following arguments: (1) the gods are compared with the Supreme Godhead the same what governors, commissioners, and collectors are with reference to the King of England; (2) idolatry is merely a kind of object-lesson; (3) how and wheresoever we imagine God to be there He will be accordingly; (4) these gods help us in days of need and distress; (5) we cannot depart from the way of our forefathers.—Beginning with the 5th and last argument the preceding four arguments seem to be superfluous.

In *Southern Mahratta* and *North Canara* the reception amongst the lower classes is all that can be expected. There is a knowledge of the Bible spreading more and more in the country. The Brahmins and wealthy people either keep aloof or they stand upon a trifle in order to escape the matter at issue. Some who have gone to Mission Schools in their youth can never quite get rid of the Christian influence. An itinerating Missionary met an official who was greatly troubled by dreams. He dreamt that he had died and had to stand his trial before God, the holy and all-knowing God. He saw a sea consisting of fire and whilst asking God for mercy he awoke. Now he wanted the Missionary to appease his mind.—The Evangelist of Dharwar relates about a great disappointment of the poor Hindus there. To attract many people the gurus had promised that on occasion of the festival at Mandira the prevailing drought would cease and all rivers will be full of water. The gurus, evidently very deficient in the science of meteorology, promised in vain: not a drop of water fell down from the skies. The people were directed to another place,

but with the same result.—The preaching-hall in the bazaar of Hubli has proved a success. People who find it disgraceful to stand in the crowd at some corner of a street, come in and listen. Mr. BERLI lectured four times on creation and man's fall. Mr. SALOMON DEVADA, the pastor, gave 5 lectures on the origin of the Bible. The life of Christ was shown and explained by means of a magic lantern. Mr. Berli contemplates giving a course of lectures on temperance now. In Guledgudd plague was very bad last year and no much in the way of preaching-tours could be done during the year. The same sad news came from Bijapur, where the fear of death was so awful that between the Hindus and Mohammedans an exchange of their gods took place. Hindus entered upon a contract with Mohammedan saints to be saved. The Mohammedans took the money and then confessed that they couldn't help in this calamity, whereupon some of them received a sound thrashing from the Hindus. In such a time the real value of a religion will be tested. In some places the Hindus carefully compared the death-rates between the Christians and non-Christians. Although in most places by God's grace and by the precautions taken by our people the death-rate was not so awfully high as amongst others, this is not the point, but we hope that our Hindu friends will come to see that a real believer in Christ, even whilst entering into the jaws of death, will triumph over death through Christ, who is the resurrection and the life.—Mr. BANYAN, the Evangelist of Honavar, shows in his report how Christianity sometimes may be demonstrated *ad oculos*. The substance of a conversation was the following: "Wherefrom came your help during the last famine? The Indian princes did a little, the rich merchants enriched themselves still more through your poverty and desperation. Luxury went on as usual. From Europe and America we got corn and money from the disciples

of Christ. What reason had they to care for you? The Lord Jesus in whom they believe is love itself. His love they have experienced in their hearts, and thus in their hearts the fire of love was enkindled. Hence you should never abuse the disciples of Christ, but rather become His true and faithful disciples."

The Evangelists in *Malabar* were fortunate enough to travel in the length and breadth of the country without the impediments experienced in other districts. A colporteur went from Cannanore to Coorg and sold 145 Malayalam Bibles. He experienced God's special providence. In a village the Moplas surrounded him in a rather threatening manner. Suddenly a policeman, personally acquainted with him, appeared and set him free. On his return to Cannanore he gave an enthusiastic and joyful account of his journey, and will start a second time for a tour in this direction, taking this time 500 Bibles with him. Mr. SCHEUER, the itinerating Missionary of Cannanore, whose district includes 320,107 souls and 52,938 houses, attended big Hindu festivals at Payyanur and Taliparambu. When he and his co-workers preached before the walls of the celebrated Perumal temple in Payyanur, people listened very attentively till some unmannerly fellows appeared and spoiled everything. The audience, however, felt indignant and disapproved of their rude behaviour. In spite of great opposition of the high-caste people the reception on the whole was courteous and kind everywhere. In Pudiateru a local disturbance by God's kind providence must have helped to secure a quiet hearing for our preachers. The Moplas did not allow the Hindus to disturb our work. And why so? A Hindu had committed suicide and his people had buried him within the walls of a Mopla-mosque under construction. Thus the Moplas took the side of the Missionaries. A Brahmin in his modesty declared himself to be God and hence sinless. He

was questioned about the qualities of God, and whilst attributing them to himself he mentioned amongst others also omniscience. "Well, being omniscient", the Missionary said, "you will be kind enough to give the names of the Catechists standing before you!" Under the applause of the Moplas he had to retreat. In Walarpattapam (station "Azhikkal"), one of the citadels of the Moplas, a Sheikh coming from Coimbatore had caused a split in the Mopla community and by preaching and so-called wonders he had won over about 3000 Moplas to his sect. The orthodox party, greatly perturbed in their minds about the matter, did not object so much against our preaching as formerly, besides a Catechist by means of homœopathic medicines became popular amongst them. Our agents were even invited to preach.—Besides at Cannanore, Taliparambu and Payyanur a first trial was made by Mr. Scheuer with lectures in English for the benefit of the educated circles. In the fisher village of Tellicherry our Evangelist met a former candidate for baptism, who himself confessed that a sting in his conscience has been left and that he does not feel happy, although he prays to Christ, holds family prayer and attends the weekly bazaar-preaching at that place. He has got a good knowledge of the Scriptures, but being sick now, he does really not know what to do. Highly interesting and instructive reading it is what Mr. SCHILLING, the itinerating Missionary at Chombala, writes about his experiences in all the different activities of an evangelist. As to bazaar or street-preaching he who remains quiet in the midst of all kind of teasing, provocation and abuse has won the day. At Payoli a Mopla asked: "Is it really true that your Jesus ascended to heaven?" Missionary: "Yes." Mopla: "Will you answer me a question?" Missionary: "Yes, if it is a reasonable one." Mopla: "Well, did Jesus ascend to heaven by means of a ladder or on horseback or how?" "Why no answer?" Missionary: "In the Zabur we read: 'Sit not where

a scoffer sits'; in the Injil we read 'Shun profane babblings!' and the Mussulman cries out in the mosque: 'Mockery and impropriety let be far from us!' What shall I say then?" The Mopla was confused and the Missionary had got a text for his address, namely, he spoke on the way to heaven. As to house-to-house visitations Nayars are often proud and contemptuous before one has opened his mouth, Moplas only after they have been addressed. But Mr. SCHILLING writes also about a Nayar, who had many questions on Hinduism and Christianity, he listened to the word like a hungry and thirsty man and accompanied the Missionary and his Catechists also to other houses. The person of Christ and Christianity attracted him powerfully. "What shall I do, being quite alone?" he asked. For the time Mr. Schilling could only advise him to search for truth together with like-minded friends.—But not only Brahmins consider themselves to be without sin, Mr. RENSCHLER near Manjeri met a Cheruman (about the lowest class people in Malabar), who also claimed to be sinless. He pretended never to have spoken a lie, never to have stolen even a handful of corn from his master. But when he had gone as far as this a woman cried out: "Will you even deny this? Oh how often we have done this!" The polemic spirit of the Moplas in the Ponani district, of which we reported last year, has not yet abated. They collect money for employing preachers against Christianity and publish a monthly magazine intended to deal with Christianity in the spirit of Ishmael. Their exegesis of scriptural passages and their distortion of Bible stories baffles one's comprehension. Not so bad is their version of creation: "A light is floating to and fro before God. Finally He happens to look upon it and the light begins to perspire and drops fall down. The big ones are the prophets, the small ones the remaining men; at the end the light itself falls down and this of course is Mohammed." A Mullah wanted

to cure a sick woman by a miracle in presence of our Evangelist Mr. CHARLES HERMON. He failed in his exertions and now becoming furious he said that the presence of these Christians has frustrated his endeavours. The Catechists belonging to the Vaniyankulam station visited last year the first time a place considered to be a very citadel of Hinduism. Low castes are not admitted there at all. A woman there said: "Oh that the time would come soon which will set us free from the bondage of the Nambudiris!" And a Nayar went so far as to prophesy that a time will come, when with the whole country the same change will take place as with the hill, on which the Basel Mission has settled down and which formerly was a habitation of demons and robbers. A rather amusing controversy took place in the Codacal district, where two Nayars led Mr. BOSSHARDT to a neighbouring house, where he would find people competent to defend Hinduism. Arriving there, he was astonished to find about 20 pilgrims, all having fastened a piece of tin on their mouths and thus under a vow to be silent. Their ears having not been shut up Mr. Bosshardt commenced preaching. When he finally exhorted them to believe in the Lord Jesus Christ instead of trusting in Subrahmanyan, they could no longer stand it: they tore off their tin and began to cry and to beat their drums in a quite frantic manner. At Gurawayar last year a company of Tiyyar with their gifts was refused admittance there. Angrily they went away saying: "Thus after all the Missionaries seem to be right. God is no respecter of persons and the idol in this temple cannot be the true God."

As to evangelisation on *the Nilgiris*, last year plague was a great hindrance. The most inaccessible parts of the hills are the villages in the neighbourhood of Coonoor, owing to the toddy-shops there. How under the Badagas the women are treated may be seen from the following occurrence: A woman with two children, the wife of a prospering contractor, comes

to the Mission-house at Kaity and asks for admittance, as her husband does provide her neither with food nor with dress. The well-fed husband came and flatly denied all that had been complained by his wife. "The good clothes are all at home and I shall send for them," he said. The clothes were brought, but the woman said: "These are all not mine, they have just now been borrowed from some neighbouring houses!" When the husband, laying his hand on the head of his son, swore that he would treat her well in future she went away with him. As soon as they had arrived in their village, he took the children and the new clothes away from her and threw her out from his house. As a *rara avis* last year also a Toda came to Kaity; as he could not persuade his wife to join him, he returned. Mr. WIELAND was received everywhere with respect, and it is satisfactory to hear that people are so anxious to buy tracts. Boys often run a long distance to get one. Also Badagas have their problems: A Badaga asked Mr. Wieland: "Supposing there is a God, how can the eclipses of the moon be explained?" When a Catechist ventured to explain the matter, he was very angry with him. Even on the Nilgiris Hinduism seems to aim at a revival and at a restoration. Mr. KANAKA, the Pastor of Kotagiri, relates that the Badagas at Jakanare celebrated last year a new festival in honour of Jadeya Swami, the god of tufts of hair. Besides the usual pujas, there was dancing on a heap of burning coals, characteristic for this new festival. The swami had once appeared to their forefathers as an ascetic, living in the jungles. He was afterwards displeased with the villagers, disappeared and went to some other villages. Some time ago two men were possessed by the spirit of the god and warned the Jakanare people to re-institute his worship, which accordingly was done with eclat. Mr. STIER, the new evangelist for Todanad and Wynad, entered upon his work with great energy,

but plague rendered it very difficult to travel about with the necessary freedom. People would ask him, when plague surrounded them: "What shall we do?" His answer was: "Repent, believe in the Gospel and place yourself under the protection of the true and living God!"

In going through the reports of Evangelists and after that through those of our **Bible-women**, it strikes one to observe that the male agents are inclined to make the conservative women responsible for the anxious reluctance of so many men inwardly convinced of the truth of the Gospel. Very likely a good many of those belonging to the strong sex, if urged to decide for Christ, take refuge behind the alleged conservatism of "females in the family". But our Bible-women on the other hand report in quite a similar strain telling us that so many women have decided for Christ in their hearts, but they sorrowfully ask us: "What shall we do, as long as our husbands are in opposition to it?" These two kinds of statements, contradictory as they seem to be, may be mere excuses on both sides or they may be equally true. At Cannanore a woman had already taken refuge in a Christian family, but after two days she was detected and had to go back. The lady conducting the Bible-women's work at Tellicherry relates about an amiable girl, only 17 years of age, who took a great interest in God's Word and felt unhappy to leave the place, as she had been ordered to marry. Thinking about her approaching marriage, she would say: "I believe in the Gospel, but what am I to do?" She was told to become a good and faithful wife to her husband, to read the Word of God and to be earnest in prayer, and God would show her an opening out of all difficulties. And He did so! We were glad to hear that her husband was favourably disposed towards the Christian religion. For a New Testament which the lady sent her before her departure she thanked in the most touching ex-

pressions. Shortly after her marriage she came home being very ill. At the beginning she looked upon her illness as a punishment of God, and oh how thankfully she received the consolations of the Gospel for all those that are weary and heavily laden. God in His wisdom and kindness took her home to finish His work, as we do hope, on a more congenial ground.—The Bible-women at Chombala met again with the fakir-woman of whom we reported last year. The woman walking on nails went out for a new pilgrimage, at the same time asserting her belief in Christ and declaring all idolatry a pious fraud. The Bible-women at Calicut tell us about the wife of a police-inspector, with whom they could associate as with a Christian sister. Her husband would say in jest: "I see you will deprive me of my amiable wife by your instruction!" How sad, that she suddenly died from cholera. At Vaniyan-kulam an awful accident gave our Bible-woman an opportunity to administer the consolations of the Gospel by word and deed. On occasion of a Hindu festival an explosion of the materials, laid up there for fire-works, took place. Many were killed and those wounded were brought to the hospital at Vaniyan-kulam. The accident itself and the Christian love shown by our people made on some of the women a lasting impression.—At Kotagiri the conversion of a young woman may be called a direct fruit of the work of Bible-women. Our Missionary-ladies and Bible-women, very often to their great disappointment, sometimes have to speak to men as well as to women. Some men will not leave them alone with the women, sometimes they do so from suspicion and as a measure of precaution, others do it to give annoyance, and some take an interest in the matter. The last class is always welcome, sometimes an old grandfather will explain the matter more fully and will confirm the communications of the Bible-women. A Brahman went so far as to say to Mrs. RISCHE (at Honavar): "Yes, yes,

yours must be the true Shastras, for in them you find pardon, peace and salvation, whereas we have only foolish tales."

b) The Basel Mission always believed in **Schools for Hindus** as a power for the evangelisation of India. We value the department of our Primary Schools out in the district not less than anything else. Of course more than in any other branch of work all depends on the Christian character of the Schoolmaster, who in many cases is the sole representative of Christianity and who most of his time will be without control of his superiors. Some stations (*f. i.* Mangalore and Kasaragod) have a whole net of such schools, most of them being Upper Primary, some Lower Secondary Schools. Mr. LÜTHI at Mangalore writes of one of these schools that it clears the way to the hearts of the people, who otherwise would be rather averse to the preaching of the Gospel. From Kasaragod we hear that two new schools could be opened: a Girls' School at Hosadurga and a Boys' School at Puttur. At Basrur the teacher of a private and rival school with flying colours joined our school with 60 pupils. Such alliance after a feud of long standing was duly celebrated by a festival, at which the stomachs of the old and the new pupils were liberally taken into consideration. Also at Beilur (out-station of Karkal) a new school with 95 children was opened for use with great solemnity. Eight Hindu gentlemen delivered addresses on this occasion.—Especially in districts where plague was prevailing and the itinerating work could scarcely be carried on, it was a consolation that anyhow the children (at Guledgudd 200) are not neglected, but get regular instruction. Of course in some places, *f. i.* Mangalore and Bijapur also these schools had to be closed. Some of these schools do really excellent work. Mr. MÜLLER at Vaniyankulam reports on the Primary School at Trikatiri, that the results at an examination of the Bible lessons were most excellent. The boys were able to tell the

whole of a Bible-story; they had not to be helped, and related the stories, not verbatim in the language of the book. Mr. Müller succeeded in the Lower Secondary School at Vaniyankulam in admitting three boys from the caste of shoemakers, although the matter caused a little commotion on the first days. Of course, the work is not without troubles. Tenaciously our Hindu friends cling to what they are accustomed. On the other hand we find it sometimes difficult to make them persevere in something new. Schools are opened with great eclat and on account of some rival school they empty after a few months. A school-manager at some places must be on the look-out for certain emergencies and constellations like a banker. A former master of the Girls' School at Tellicherry started a rival school, and about 30 children left our school to come back after some time. The master in our **Panchama School** at Erinjoli, Dr. MEYER tells us, has to lead the children almost every day to school (a real *paidagogos*). Sometimes on having almost reached the school *abiit, excessit, evasit, erupit* and the poor master being himself a Cheruman, may try with another one. Otherwise the school is really a factor of Mission work. The children take interest in the Bible-lesson, sometimes our itinerating Catechists stay there, questioning the children and seeing them and their parents in their houses. On the 20th December, when Dr. Meyer gave a Christmas-treat to the children, the master enjoyed a quiet day and had not to search for his pupils. At the end of the festival a child got up and with a stammering voice he said: "We thank all the children in Europe who contributed to make us so happy this evening, we shall try our best to honour and love the Saviour, whom we have come to know in this school, in future more and more."—Some of our best Primary Schools are in a great perplexity on account of the financial returns in connection with fixed grants. As the receipt from school-fees must be calculated according to

Government rates, which in rural districts are not actually received and cannot be levied, in the very best of our schools there will be an apparent surplus of income, in consequence of which a well earned and an absolutely necessary grant will be lost. As it often happens with laws aiming at some misuse, also in this case those for whom the law is intended will be ingenious enough to escape it and the honest will suffer.— On the Nilgiris, where village-schools form a very considerable part of Mission work, many schools had to be closed on account of plague. We read of a boy who on a festival left the place, when the worship of the idols was about to commence. The school at Konakore (Kotagiri station) is attended by a Irula and a Kurumba boy, which is a rare case on the Nilgiris.

The Manager of our High School at Mangalore, who is in the most trying and most difficult position of all our managers of **High Schools**, is to be congratulated on the excellent work done by him and his staff, under the most discouraging circumstances. Plague did not interfere greatly with the work last year, but there are so many flourishing rival schools at Mangalore, that a real success is quite out of the question. There are 48% Brahmins in the school, but all poor. The situation has become more difficult last year, as in consequence of plague new Lower Secondary Schools have been opened out in the district. Of course the school has chiefly to suffer on account of its being a Mission School, which is not the case everywhere. In view of all these difficulties Mr. PFLEIDERER is the more to be congratulated on the very creditable results at public examinations. In the Primary Examination he passed 10 out of 11 and 3 in the 1st class, in the Lower Secondary 7 out of 11, and in Matric. even in this year of slaughter 7 out of 14.—Towards the end of the year plague was again very bad at Dharwar and 4 pupils of our High School there succumbed to it. The new headmaster, a strict disciplinarian,

had to fight his way, but he prevailed to the final satisfaction of everybody.—Our High School at Tellicherry (the so-called Parsi High School) also in 1903 continued its onward march. The building is now almost double of what it had been two years ago and what is most important, all this space is wanted. A reading-room has been opened, where the connection with those who have left the school can be continued. Mr. MAUE thinks that a good many of the pupils feel themselves powerfully attracted by the Gospel. But, of course, the biggest of our schools will always be the High School at Calicut (606 pupils). The school has sustained a great loss by the death of Joseph Verki, a Christian graduate, a master and a former pupil of the school. He joined the staff of the school 2½ years ago. He was a painstaking master and always ready to make himself useful. But what endeared him especially to us was his sincere piety and humbleness. There is an entry in his private diary on the 1st of January, which reveals to us the secret power of a life devoted to duty and to God. He writes: "Dear Lord, help me that this year may become a year of joy and peace! Be thou always with us, for without Thee we never can be really joyful!" And the year indeed became a year of joy and peace. He was born in 1880 and died on the 29th August 1903. Mr. KNOBLOCH once asked the boys: "Why can you not come to an inward assurance about the person of Christ?" and one of the pupils was of opinion that it was on account of the English Government. The English Government indeed needs strong shoulders to take the responsibility for all what is laid upon her by our good people in India.—There is a great demand for more High Schools all over our Mission-field. Perhaps Southern Mahratta would have a first claim, as the district is somewhat behind in matters of education. The people in Kasaragod, Badagara, Ottapalam and Palghat all would like to have a Mission High School, but

our Mission being a society of very limited means and besides being engaged in almost all branches of Mission-work, cannot afford to give undue prominence to one Missionary activity.

2. As to **the result** of all these exertions, if nothing but outward conversions are acknowledged as a real fruit of work, of course—considering the big apparatus of the Basel Mission and the numbers of non-Christians on our field—the baptism of 146 adults (against 159 in the previous year) and 76 Hindu children (against 121 in 1902) cannot be called a glorious result and a rich harvest. Even if it all would be corn and not so much chaff in it as there usually is, it is really very little in the way of visible fruit. We do value even this small number of conversions very much indeed, not only because they mean the salvation of individual souls, they are besides a manifestation of the power of God contained in the Gospel. But on the whole the present work in India scarcely can be called more than a preparation of the hearts for the real acceptance of the Gospel by the nation as a whole. Looking upon our final aim to win India for Christ, perhaps even more important than the small number of baptisms is the change of mind which gradually as a result of Mission-work takes place in the population with reference to their attitude towards Christ. We hear from our Evangelists and Bible-women that especially in towns there are families in which they can speak and have intercourse almost with the same freedom and in which they meet with the same understanding as in a Christian family. This shews that the leaven of the Gospel has really begun to leaven the meal. Our account of the reception which the Gospel found on our Mission-field last year contained a good many indications in this direction. When in an assembly of Hindu gentlemen at some town in Malabar one of them made a contemptuous and silly remark about the Lord Jesus Christ, another Hindu got up and protested against such remarks

being made in his presence. This is not only an exhibition of moral courage, it is a confession of Christ (Matth. 10, 32), and it is a sign of a new time dawning up.

Again we hear from plague-stricken districts that this awful scourge had not the desired effect upon the hearts. When at *Mangalore* the daughter of a Brahmin, attending our school, died from plague, the mother said: "Now I neither believe in idols nor in God, none of them could help me."—"To the poor the Gospel is preached" and we are told that amongst them it is in many cases appreciated. At *Karkal* on Christmas 14 persons were baptised. All very poor people. A youth had heard the consolations of the Gospel and he brought the remaining members of his family. There was nothing in the way of outward attractions, they had to earn their livelihood with their own hands. Some would like to come, but they cannot yet see their way. At the foot of the hill, where the Mission has settled down at *Karkal*, a youth was in a dying state. His people wanted to bring a sacrifice to the bhutas as their last resort. The youth implored them, not to do it. "What I have learned up there in the Mission School is truth," he said and then he died. The father after that came and desired to become a Christian, his wife opposed him, his creditors threatened him, and in addition to all this he fell sick. After the Missionary had prayed with him he felt strengthened and again he came and said: "I shall become a Christian." But the opposition of the others increased, nothing was left untried to intimidate the poor man, and so he is wavering still. In consequence of the morally low conception of their Gods and in consequence of Vedantism, consciousness of sin, the turning point for a new life, is the one great difficulty with Hindus. So it is good news, if an official whom his relative pronounces to be a lunatic, because he showed an inclination towards Christianity, says: "Yes, indeed, if I do not get rid of

my sins, I shall become a lunatic!" At *Mulki* even a Mohammedan by listening to the bazaar-preaching awoke to a consciousness of his sins, and he came to the Mission-house with his seven children. His wife ran away and by his co-religionists he was harassed with good and bad words so persistently that he thought his life in danger and with a sad heart went back again.

A few people could be baptised in *Southern Mahratta*. Very often, and this is something very natural and proper, Christians try to win their relatives over to Christ. It is a sign that they are not disappointed and they feel responsible for the souls of their brothers and sisters according to the flesh. Thus from Kardenhalli (Guledgudd) a family came to *Dharwar*, where their sister Christina lived. Abel and Rebecca, the new converts, did not show a great understanding in spiritual things, but they exhibited an uncommon sense for what is proper and righteous, and they try their best to walk worthy of their calling. Mohammedans very often do disappoint, but from the neighbourhood of Bijapur a Turk came to Dharwar against the will of his father, but with his knowledge. He stays now in the Students' Home and makes the impression of one rejoicing in the mercy and faithfulness of God. May God perfect the good work begun in him! A very sad case is reported from *Bijapur*. Last year we mentioned a man from Kunnur, in the neighbourhood of Bijapur, who had handed over one of his fields to the Mission. For some years we had every reason to consider him to be a secret disciple of Christ. Last year he made up his mind to confess Christ. The Sunday was already fixed, on which Doddappa was to be baptised. On Saturday evening he told Mr. BRAUN that he could not undergo baptism. His friends had made a last exertion to shake his belief in Christianity and they had succeeded. Strange to say, they did so by introducing 'the Babel-Bible question': the Hamarabi-codex, Prof. Delitzsch's lectures, and even the German Emperor's

letter were employed to confound the poor man. Of course none of them understood the question at issue, still less its bearings on the Christian belief, everything was distorted and misunderstood from the Hamarabi-codex down to the Kaiser's warm confession of Christ. But alas, it served the purpose and Doddappa has not been seen since then. His conversion seems to have been after all a mere intellectual one, else an old babylonian codex and a German Assyriologist would not have upset him. As the Babel-Bible question was discussed in a Bijapur newspaper with an absolute carelessness as to facts, Mr. Braun tried to set things right, but his article was declined by the editor. *Mundus vult decipi!*

Most of the baptisms of last year took place in *Malabar*. The young Nambiyar at Nettur (*Tellicherry* station), whose conversion we mentioned in last year's Report, was baptised on the 12th July 1903. His case was a matter of great anxiety. The first excitement having been over and a nasty inroad into the Mission-compound having been repelled, we hoped that the poor boy would be left alone now. But on the evening of the 26th April he was enticed by an old friend and forcibly carried off. For some time we did not know anything of his whereabouts and the authorities could not help us much in the matter. He was detected after some weeks at Calicut, came back and after having been hidden for some time at Chombala and Palghat, he ventured to return to Nettur and was baptised there. We earnestly hope that after all the tribulations he has gone through and after all the trouble he has given to his relations and to us, he will grow in grace and turn out a faithful disciple of Christ. The greatest number of baptisms took place at *Calicut*. Of course, these are not all to be looked upon as the outcome of the Mission-work done at that station. Calicut is a convenient place to go to for all such who by a decisive step will lose their livelihood and do not know what

to do. A big family, consisting of 20 souls, decided for Christ at Tellicherry. For obvious reasons they found it too difficult to take the decisive step at Tellicherry and went to Calicut. But apart from these Tellicherry people, Calicut had a rich harvest from its own field. At Annasheri the house of Catechist LAZAR was consecrated to become a centre of much blessing in that part of the country. Moplas were present and were pleased to hear the bell rung as a time-keeper for the surrounding localities. The greatest and most bitter opponent of our work there died suddenly and his wife at once joined us; the endeavours of her many enemies to ruin her socially proved all abortive. Also a family of Cherumars consisting of 5 souls came to Annasheri, and about the same time also a Brahmin appeared. He had been engaged formerly in carving idols, and behold, now during his stay at Annasheri he works with his hatchet as diligently as any ordinary son of this earth. The family who came from Tellicherry belonged to the Vannancaste (the women wash, the men are sorcerers, physicians, tailors and schoolmasters). One of them, whose name was Chantu, had been a schoolmaster. At this time he heard Mr. PETER (itinerating Missionary at Cannanore) teach at his school which seemed to have made an impression upon him. Whilst candidate for baptism his wife was enticed by her relatives at Mahé and carried away. Being over-cautious they did not take the train, but travelled by boat, so that by means of telegraph and railway they were overtaken and the woman was regained by her husband at Badagara. Chantu (now Satyavratana) is undergoing training as an Assistant-Catechist. At Calicut even a Badaga youth, who had accompanied a soldier's family, was baptised before he left. He had shown a real desire for salvation: Instructive as to the ideal of Indian sinlessness is the following: A Nayar appeared as an inquirer. He was quite in earnest, when he assured the Missionary that

he never committed any sin, except perhaps in a former birth, never a bad word or an impure thought occurred to him. And the same saint on the following day absconded, taking with him the wedding-suit of his neighbour and the golden nuptial ornament of his neighbour's wife. And all this in his present birth!—Some sensation has been caused by the conversion of a graduate, Bappu is his name, at *Palghat*. He is originally a Tellicherry man, belonging to a well-known Tiyyan family there. It was not a sudden conversion, and for such, who knew him, it did not happen quite unexpectedly. His father had wished to become a Christian, and lying on his deathbed he encouraged his son to carry out what he, the father, did not feel himself equal to do. The mother led a life full of self-sacrifice for her sons, to whom she desired to secure a good education. Bappu was a student in the Basel Mission High School at Tellicherry up to Matric, and afterwards he read in the Christian College in Madras, where the Bible-lessons of Dr. MILLER made a lasting impression upon him. Having passed all his examinations with great distinction, he was employed in the Calicut High School of our Mission and in the Christian High School on Nettur, was Supervisor of Schools for some time, and finally became Headmaster of our Lower Secondary School at Palghat. The obligation he was under to help his mother in the education of his younger brother and the love for his wife and children made him hesitate for a long time. But his brother having passed his B. A. examination he appeared as a candidate for baptism. Partly to avoid unnecessary sensation and partly on account of his mother, the family consisting of Bappu, his wife, two sons and two daughters, went to Calicut, where on the 20th December they were baptised. From there they informed their mother of what had taken place, and on their return to Palghat she was only sorry that she had not been informed of what was going on. Exertions

were made by the family to gain Bappu, whose name is now Timotheus, back, but we are sure that one who has really found Christ can never be happy without Him.

Mr. LÜTZE at Kaity on the *Nilgiris* feels very sorry about a young man from Ketore, who was a candidate for baptism and had given great satisfaction. His relatives left nothing untried to get him back, but even their law-suits failed. So they had recourse finally to a devilish stratagem. Messengers came and told him that his younger brother being on the point of death longed to see him once more. Now, this is a rather common trick, and the actors must have played well to deceive him. He went to see his dying brother, but never returned. Christians have been warned not to enter that village, as they would be sorry for it. So the case is rather clear.—At Tuneri Mr. STIER has been privileged to baptise a few Badagas. In August the parents of Cat. PAUL were baptised, he himself having prepared them for the holy rite, which must be a quite overwhelming matter to a son. A girl had come from Ebanaad, but the raging tumult of about 60 Badagas who came to force her out again, the poor girl was not equal to resist.

III. THE NATIVE CHURCH.

1. The Church has increased by 440 souls (last year 411) and counts now 15909. The increase is due to an admission of 222 souls from outside, and to an excess of births (668) over deaths (435). The death-rate is rather high, probably due to the unhealthy condition everywhere, at some places also to plague.

Not a sign of an outward increase of the Church but otherwise a very necessary enlargement was the building of a new Mission-house and of an Orphanage at Anandapur. The new house is built on a hill, and we are exceedingly glad for

those, for whom it did not come too late, that a healthier house on that feverish place will make Mission-work at Anandapur more efficient and more agreeable. At Karkal on the 22nd March a nice little church was dedicated to the service of God. Once the heathens used to say: "You at Karkal have not even a house to worship God in, you have only a stable." May this pretty church, rising up as it seems from the green waves of a refreshing grove, serve as a light-house to many a weary and hopeless traveller. The Calicut station has got a new cemetery, far away from the town, and the old one in the midst of this city had to be closed. At Konakore (out-station of Kotagiri) a house for a school and a schoolmaster was built.

2. **Educational Institutions of our Church.** Not much is to be said about our *Congregational Schools*. We should like to keep our Christian children at school up to their 13th or 14th year of age. We have not yet succeeded in this everywhere. Either we must have for this purpose a Lower Secondary School for each congregation or, as it seems to be contemplated by the Educational Department, the course of instruction for a Upper Primary School must be lengthened by about two years. The position of a Christian master in a Parochial School is not always an enviable one. One of the weakest points in a new Church seems to be the family-education of children. If a boy gets well-deserved punishment at school in England or Germany, he will behave exceedingly properly and will be uncommonly quiet at home after that, he will not think of complaining or crying about the matter, he will be very thankful to his classmates, if they do not mention the matter before his parents, or if the master does not call at his house about this time, for he is in great danger to get an additional flogging at home. Not so with many of the parents in our congregations out here. The boy enters

his house as a martyr. The father feels indignant that the master has been so rude as to lay his hand so heavily on his immaculate offspring. Without much inquiring into the matter, merely trusting into the account given by his son, he will go and abuse the master, or, if he is an educated man, he will write an indignant and offensive letter to the master. Thus masters in such schools very badly need to be backed by the authority of the manager or of the pastor of the congregation. Hindus by their "gurubhakti" are not so much liable to fall into such a mistake, but one does not see why Christians should not show rather a more intense and more sincere gurubhakti than non-Christians. A timid master or one lacking in moral courage under such circumstances will be intimidated and the discipline of his school must suffer. Let us hope that such parents as have been described above, in proportion to their more fully realising their great responsibility as Christian fathers and Christian mothers, will get rid of all those symptoms of childish weakness.

Last year (1902) the *Canara Orphanage for Girls at Mulki* was surrounded by all kind of diseases, in the year under report the unpleasant guests entered the institution. In the spring there was an epidemic of measles. Some were sent home, two of whom unfortunately died, others came back apparently convalescent; then they began to suffer from after-effects, but by God's help and the medical skill of Mrs. RITTER they recovered. The Orphanage also in another case experienced God's special providence. About 150 feet distant from the Orphanage is the well of the institution (about 50 feet deep). Sabine, one of the bigger girls, when quite alone, fell into the well and nobody knew about it, nobody happened to be occupied in that part of the compound. It was fortunate that she could swim, but finding nothing to take hold of she was gradually becoming exhausted. After some

time, which seemed to be an endless time to the poor girl, a Hindu happened to pass by and heard her cry for help. He alarmed others, and the girl was rescued. A great festival for the whole school is the day on which Joseph from Taudlachil invites the Orphanage with its whole staff to taste his "new rice", which includes a lot of other delicious eatables, not to speak of coffee, the modern ambrosia of India.—15 of the pupils in the *Boys' Orphanage at Udipi* joined the High School there, others took up different handicrafts. 31 new boys were admitted, so that at the end of 1903 there were 97 boys in the institution. Mr. SCHOSSER wonders sometimes that the boys are not more naughty, which of course he will not tell them. What he means to say is this, that they are lacking in buoyancy of spirit, that they are not frolicky and boyish enough; some do not like even to jump about and play. The two Orphanages at *Anandapur* would have suffered a good deal on account of the sickness of Mrs. FISCHER, had not Mrs. VEIL from Mercara been kind enough to come down and look after the children, which she has done with great devotion. A child with whom uncleanness had become a habit and upon whom drastic measures had lost all effect, Mrs. Veil cured first by attracting the boy and gaining his confidence, telling him Bible stories and other stories and thus having strengthened his power of will, the promise of an extraordinary Christmas present was made in case he would get rid of his evil habit. One of the children said: "Oh, I myself feel disgusted with stealing, but I am too weak to resist this bad desire!" The children in these two institutions have plenty of out-door-work on account of the coffee and rice-cultivations at this station.—The Orphanage at *Bettigeri* had an anxious time last year. Plague was raging fearfully at that place, and also the Orphanage did not escape. Two boys died from plague, one of them, a child seven years of age, belonging to the shepherd-caste, often cried in a delirious

state: "Father in heaven!" The children, although surrounded by death, were not much troubled by cares and lived on merrily. Some Hindu boys have been admitted, one handed over by the Collector. It is always an uncertain matter with such strays: they are accustomed to vagabonding and prefer this with all its miseries and dangers to a regular mode of life. One of these, an amiable child otherwise, having been cured and properly fed, disappeared, another one did the same, but not without making the necessary provisions for his long journey.—The Girls' Orphanage at Sumaddi, near *Guledgudd*, was in the same danger, but no death from plague occurred. Sometimes the orphans are visited by their Hindu relations and not always with a good intention. On the other hand this gives also an opportunity to offer salvation to such people. A new curriculum has been introduced by the Educational Department of the Bombay Presidency, in which prominence is given to the object-lesson and a more rational method in needle-work. The girls have taken to the latter with great interest. The children are happy and show also signs of gratitude. They are always ready to contribute from their pocket-money a little to the Mission or to the Bible Society. At the public examinations they did fairly well.—The case of the Mopla girl in our Orphanage at *Chombala*, mentioned in our last Report (the child was claimed by her mother after six years, as we have reason to believe, for immoral purposes) was decided in the District Court in favour of the Mission and for the good of the girl. An appeal has been lodged against this decision before the High Court. Of the Boys' Orphanage at *Codacal* (Malabar) Mr. SENGLE reports that the school has been raised to the standard of a Lower Secondary School, which will enable us in future to teach able boys up to the Lower Secondary Examination so that they may enter either the Training School at Nettur or the Christian High School there.

Mr. Sengle also made a beginning with a Dhoby or Washermen's School and 5 boys undergo training under a Hindu Master. The boys have taken cheerfully to it, and if they persevere, we may hope that they will earn their livelihood by a work, which up to this has been taken up only by Hindus and Mohammedans.

We have nothing to report this year of the Boys' Orphanage at *Kaity* (Nilgiris). The Girls' Orphanage for the Nilgiris at *Kotagiri* was under the superintendence of Mr. and Mrs. GROSSMANN. The younger girls attend the congregational school, which is a Lower Secondary School. The official language is Tamil, the children's own language in most cases is Badaga, Canarese is the church-language, and a little English they have also to learn at school. So their linguistic faculties are apparently not neglected. Those who enter the institution as grown-up girls are taught Canarese by the matron so as to enable them to read their Bible and Hymn-book. Besides they have plenty to do with needle-work, cooking, gardening, gathering of fire-wood and other domestic work, in which, of course, the school-going children will assist them in their leisure-hours. A widow, Madi is her name, from Milidenu, entered the school. Her brother came before and died in January 1903. The mother had prevented her for a long time and wanted her back, but Madi was firm, and she is an able and diligent girl (about 18 years of age). Another woman, won by the Bible-women, came from Kerebetta, the place where our first converts came from. Her husband often talked about his becoming a Christian, but always hesitated; finally Belli, his wife, went alone with her child. The husband took both back again. When Belli again went to the Mission-house he followed and even drank coffee with the Christians. The relatives, however, persuaded him again and so he married another wife. Belli has now lost all her relatives, but she has gained Christ. The wild twins, of whom we related last year, have now been tamed and baptised.

In Southern Mahratta we have not yet a Christian High School, but in connection with the High School at Dharwar we have the so-called *Students' Home*. Three students went up for Matriculation, two passed. Three students were admitted to the Theological Seminary at Mangalore. In a place like Dharwar much opportunity can be given to the students to enlarge their general knowledge and to widen their spiritual horizon. They heard lectures delivered at the High School and in the Government Training College, they attended the services in the Church of England and listened to the addresses of Mr. W. H. STANES, an English Evangelist, and to the beautiful songs and the violin-playing of an Indian Evangelist. There were entertainments by means of the magic lantern and Mr. SCHIFFLER also gave startling accounts of his journeys on the bicycle round the world. Excursions were made and cricket-matches were arranged with the students of neighbouring schools. When Mr. ERNST went home, the students in his honour gave a performance of the history of Joseph in living pictures, which was a very good idea indeed and gave general satisfaction.—The *Christian High School at Udipi* did very well again at public examination. A real treat it is to hear the students of this flourishing institution sing. The compiler of this Report had the pleasure of hearing them sing in December 1903 and does not hesitate to say that he never before had heard such excellent singing in India, even within the Basel Mission. These musical achievements are still more to be appreciated, when we hear that they are the result of private efforts on the part of a Christian graduate who is a Master of our High School at Udipi.—The *Christian High School at Nettur* (Tellicherry) had its building considerably enlarged; there is also an increase in the number of students, especially if we look a few years back; in 1898 there were 94, there are 194 now. We hope that the results at public examinations,

especially in the Matriculation Examination, will be better in future. To a large extent we are in this respect dependant on the material sent to us from the district. Mr. BADER, the Principal of the institution, bears witness to the efficiency and faithfulness of his teaching staff. He is very much pleased with some of the Hindu students who show not only an interest in the Bible-lesson, but who are anxious to get an insight into the pragmatic connexions of the history of God's kingdom on earth. As to the Christian boarders Mr. Bader found it necessary to make the first year after admittance a year of trial in order to get rid of boys who are utterly unfit for higher education. It seems to be abnormal that out of 60 boarders only 5 belong to Calicut, the biggest Malabar station. A hopeful sign it is that the boys in general are no longer satisfied with a pass at the Lower Secondary Examination, but are anxious to continue their studies. It cannot be denied that our Christian boys have begun to realise their situation and show far more diligence and energy than formerly. In the 3 classes of the High School department Greek has been introduced again last year. The Students' Prayer-meeting for Mission-work is still going on, and the boys are anxious to contribute their mite to the Mission. The *High School for Girls at Calicut*, under the management of Miss EHRENSPERGER, had a troublesome year. There was difficulty in getting Christian graduates for the higher classes, and owing to this the school failed to get the recognition of Government. People, who had signed the petition for a Girls' High School, did not even send their own children. Otherwise Miss Ehrensperger is very hopeful for the future. A Hindu girl in the 1st form got the first prize in the Bible-examination. There are 190 girls, who after the examination for promotion, when the school was closed, got little presents, provided by a Ladies' Committee at home; so there were no tears on that occasion, not even from the eyes

of such as could not be promoted.—The little *High School at Kaity* suffered somewhat from the plague prevailing in the district. Mr. LÜTZE, the Manager of the school, lost two valuable assistants. A Hindu graduate, who was so much initiated into Christian literature, that he even read Merle d'Aubigne's History of the Reformation, vanished without leaving a trace, and his able successor had to resign in order to continue his studies for M. A. The boys of the Matriculation class had to appear as private candidates last year, one Christian Badaga boy passed. Of the Christian boarders in this school we read that they wash their own clothes, that they gather firewood and that they do on the whole a good deal of manual work. They also contribute from their poverty to the Church-building Fund at Kaity, and many of them pinched themselves in their daily food to join in the thanks-offering on the Bible Society's Centenary.

The report of *the Theological Seminary at Mangalore* has not yet been published. The classes are full again, and this year an examination took place and a few students were consecrated to their holy office. The Seminary is very regular in bazaar-preaching. Such of the audience as seem to be attentive are invited by Mr. HERMELINK to come to his house, an opportunity of which they but seldom avail themselves. A Mohammedan preacher gave trouble for some time; by help of the police the preachers got rid of his molestations.—From *the Theological Seminary on Nettur-hill* in March 1903 only one Catechist and an Assistant Catechist passed their examination and were consecrated for their work by their Principal, Mr. FROHNMEYER. There will be two small classes for two years to come and then we will be able to send out from 3 to 4 Catechists every year, which will be quite sufficient for our work in Malabar. Four students from the Christian High Schools have been admitted at the end of the year. One is a passed Matriculate, as on principle all our students in the Seminary

ought to be; another one was expected to pass, and we shall give him another chance this year. We are very thankful that the Christian High School from which our Seminary recruits itself, has begun again to teach Greek; for our table in the Theological Seminary is so crowded with theological subjects, that we really are at a loss to begin with the fundamental lessons in Greek. Besides for the Exegesis of the New Testament one ought to know some Greek before joining the Seminary. The students conducted by the Catechists of the station and by Dr. MEYER went out on Wednesday evenings for street-preaching. They conducted two Sunday Schools, and once or twice a year all classes attended some Hindu festivals in the neighbourhood.

The *Training School* on Nettur has done well in the last year. Our first assistant, Mr. SATYANATHAN, is the right man in the right place, and almost the whole of what the department requires, is laid on his shoulders. The departmental officers were pleased with the working of the school and the whole appearance of the students. Our course of training is two years, as we have to teach a good many subjects in addition to those prescribed by the department. There is a Mission-examination in religious and other subjects at the end of every year, and a master will be considered by the Mission as fully qualified, if he has passed in the Mission-examination as well as in the departmental examinations.

3. **The spiritual life of our congregations.** Not much change can be expected from one year to another, and for deciding whether there is a healthy growth in single congregations or in the church on the whole or the contrary, also a longer period of time is required. We give simply the facts and even conclusions from these must be drawn with great caution. A very pleasing fortune of the *Mangalore* congregation is the many young men's associations, of which Mr. SCHABBLE writes. There seem to be not less than five in the different

parts of the station, there is also one for young women. Our hopes and our fears for the future of our church centre round our young men and women, and how many are the temptations for them in a place like Mangalore or Calicut! A matter of tremendous importance in such places is the temperance question. A native pastor writes about his section of the congregation: "Drinking is on the increase and is consuming the very marrow of the congregation." For the present Mr. Schaible is confident to write: "The family-life and matrimonial life of our people contrasts favourably with that of the surrounding non-Christians." If this speck of light is not to vanish away, an open war must be organised against drink, the curse of all family-happiness. From another congregation we read about the peaceful departure of a presbyter's pious wife. Her pastor calls her a living Christian. She was welcome amongst Christians and Hindus in time of sickness and other distress; all respected her and she has given nobody offence. She went to Jesus in a triumphing faith. The same might be said about the wife of our Catechist at Malpe. In her family-life and in the congregation she was a model to others and died with a sigh of prayer on her lips. Our people at Shirva are very poor, and under great disadvantages they have to earn their livelihood. They make however both ends meet without begging. Some have to go to the hills for work and being without spiritual ministrations there, the pastor of Shirva began to keep up a correspondence with them. Very sad news is what we hear from the out-station Ambadi, where 13 Church-members relapsed into heathenism for their bellies' sake. But what we read from other out-stations of Udipi may be called glad tidings. At Kalyanapur a wife has become the spiritual guide of her husband. He had gone to Mangalore as the servant of a Roman Catholic master and became a Catholic. Now he was ordered to go back and fetch his wife, as she also must become a Catholic

Christian. The woman flatly refused and said; "They have got idols as many as we and the number of their bhutas is not small. If we must leave our caste, let us go to the Mission congregation!" Both of them did accordingly. A curiosity between! At one out-station the people on the christening of a boy contribute to the Church-fund Re. 1, if it is a girl, only half a Rupee!! Gudde, the oldest out-station, celebrated on the 3rd of November a very enthusiastic harvest-festival. There was much singing, the little church was ornamented up to the horns of the altar, offerings were made chiefly in kind and the hymn sung was composed by the pastor. In Madambail-Kurkal, Mr. BÄCHLE tells us, there are living Christians and thus in spite of much poverty family-life and the outward affairs of life are in good order. At this place a family baptised 20 years ago, which soon after had relapsed into heathenism, returned again, and they said: "Since we left you all happiness has gone." Parkala is called by Mr. Bächle an oasis in a desert.—The little congregation at *Kasaragod* (232 souls) was very liberal in her contributions to Church and other funds, they collected Rs. 322-2-3. At *Anandapur* (Coorg) the young men's association is called still a blessing to the congregation. The many sudden cases of death must be an earnest warning to that Church. The pastoral work at *Karkal* is beset with many difficulties. The Christians are almost all new Christians and ought to be frequently looked after. They live, however, so much scattered about, that for a tour in this widespread congregation Mr. FISCHER must travel 68 miles. Some have also to go to the hills to earn their bread and they return from there fever-stricken. "How happy are the Christians in our industrial establishments!" Mr. Fischer remarks. What a Christian heroism under most trying circumstances Daniel at Kerevashi has shown during the last year! The Hindus drive every day their cattle into his field, without a word of complaint

he drives them out again. When advised to have recourse to more drastic measures, he will reply: "God will help me!" His bullocks run away and the plough passes over his foot without hurting him; he says: "God, I thank Thee for this kind keeping!" He falls sick and without murmuring he says: "God will not forsake me!" He is engaged to a girl and she throws him over, because no fishes can be got at Kerevashi. He only said: "God has disposed otherwise." When he was sick, his house and stable were burnt down, three pieces of his cattle and all his straw perished in the flames, he thanks God for what had been left to him. Finally he succeeded in getting a diligent and good wife, and one may imagine how thankful the lonely man must have been. The little congregation on a Sunday morning collected Rs. 18 after his house had been burnt down.

The congregation at *Hubli* (Southern Mahratta) has always a high number under the heading: "arrival from other stations", which does not always mean gain. The Night-School, we are glad to say, was carried on also last year. What a blessing in a congregation, where all the young men go either to the cotton-mills or to the work-shops of the Railway Company. Also in this congregation the temperance-question is a burning question. The pastor is not satisfied with the liberality of the congregation. "There shall be ten and I shall be the eleventh" is their maxim, but even if there are ten, they will not give, is his opinion.—The *Bettigeri*-congregation had an awful time, as from 24th September till 3rd November not less than 20 members of the congregation died from plague. We cannot refrain from mentioning one case: Johannan, 14 years of age, was nursed by the Bible-woman Elizabeth, who had brought up his father. The boy in his last moments sang the Canarese translation of the German Hymn: "Wenn ich Ihn nur habe." We earnestly hope that this time in which the shadows of

death were hovering over the congregation, will not be without lasting blessing. Drink and playing of cards Mr. LUTZ calls the two besetting sins of his congregation. He also regrets that the Mission has got no industrial establishments in Southern Mahratta. He remarks: "Here too our people are dependent on others, but without Christian influence." Mr. Warth gives a very favourable report on the congregation at Mushtigeri. The people are all peasants and they will call for the Catechist in the midst of the night to offer a prayer before they begin to thrash their corn. In the evenings the Catechist conducts a kind of night-school, not exactly according to educational rules, but still very useful!—At *Honavar* a Mission Primary School has been started, so the few Christian children are not any longer compelled to go to a Hindu school for instruction. One of our Christians has got a weaving establishment of his own, in which regularly, morning and evening, prayers are held.

The *Cammanore* congregation, as we hope, will come round again and the troublesome times and the unhealthy circumstances have taught us many useful lessons. We hear that those church-members who are employed in private weaving establishments are very irregular as to church-going. It would be interesting to know whether this came to light only after they had to leave our Establishments or whether they have become lazy and indifferent to the Word of God after their separation from the Establishment. We are, however, glad to hear that Mr. HOLE conducts every Monday a morning prayer in one of these private establishments and that arrangements for such devotional exercises have been made in another one. A Malayalam Bible-meeting on Sunday evening and a Prayer-meeting on Monday evening at the Mission-house have been very well attended. The sectarian party of the ex-catechist D. also gives lessons to our Christians.

“Extremes meet:”—These over-spiritual people during the last year have taken to gold-digging on moon-lighted nights, by which they have shown us what we ought not to do, but if an old mother amongst them together with a young man go out, Bible in hand, and disregarding mockery and scoff bear witness of Christ, they show us an example of what we ought to do. In the *Tellicherry* congregation, the greater part of which is located on Nettur-hill, the death-rate was uncommonly high last year. Some of these deaths may be really called gain, not only as the end of long suffering, but as these brethren and sisters went home with a firm assurance of eternal life. Also an end, causing terror, took place, the end of a very bad life. The Nettur congregation being the oldest of our Malabar Churches, containing many old Christians, the Christians living all closely together in one place and having been always under close control, having also the Christian High School and Seminaries with their big staff of Missionaries, Catechists and Christian masters in their midst, may be expected to be in a more satisfactory state than other congregations with many new Christians. We dare say that the majority of the church-members are well founded in the Word of God and some are very anxious to improve their knowledge, approaching the Missionary with lots of questions as to scriptural difficulties. As to the *Calicut* congregation we insert the following remarks from the Native Pastor's report: “There are many true children of God, who by word and deed and demeanour glorify their Redeemer's name. On the other hand Mr. JAUS and myself were even subjected to legal proceedings, both civil and criminal, lodged against us by our own people. But, thank God, He has not allowed the power of darkness to prevail against us. There are many whose only aim it is to obtain worldly benefits from the Mission and nothing more, and I must say, that injudicious liberality encourages such people to

play various tricks for duping the donors. But there is really much spiritual life in the congregation. The Y. M. C. A. and Y. W. C. A., various Sunday Schools, weekly prayer-meetings, conducted by the elders at their different circles, are manifestations of such life." Mr. SCHILLING tells about a Christian girl at Badagara (out-station of *Chombala*) whose confirmation had to be postponed again and again on account of her apparent weak understanding. But when finally confirmed she did very well, surprising the minister by her good knowledge. Only a year and a half after that she was to be married, but God's ruling was otherwise. She fell sick and resigning herself entirely to the will of God she went home willingly and peacefully. Her parents and her intended bridegroom she directed to Christ and with the name of Jesus on her lips she died. A Syrian guest of our congregation has started a Sunday School for Hindu children at Badagara. The congregation at *Codacal* had to pass through severe trials. Cholera was raging in that district and death held his harvest also in our congregation. There are hard cases, fully known only to our Heavenly Father. Such a case is that of Lydia. Mr. BOSSHARDT communicated the following: Four years ago her husband had run away, then two children died. These tribulations led her to Christ and she became His devoted disciple. This poor woman in 1902 brought Rs. 5 to the Missionary, as her gift for the Mission! Finally God heard her prayers and her husband returned and they lived happily together for some time. Then cholera broke out. Lydia nursed her parents who died. Then her turn came. When her last hour came near, she wanted to say something, but she could not. She turned to the wall and wrote on it with her feeble hand: "Rs. 3 of my money give to the Mission." Her husband followed soon after. The Native Pastor tells us that during the time of cholera the people met daily in prayer. A segregation-house proved to be

a great advantage. Many of the new Christians, but also some very old ones who ought to know better, give great trouble by not sending their children to school and to the catechisation at the church on Sunday afternoons. As to the congregation at *Palghat* Mr. HILLER is greatly pleased with the liberality of our Christians and their readiness to help each other, but he complains of the many quarrels and even lawsuits in consequence of a very doubtful kind of lottery (called "kuri" in Malayalam), of which our people cannot get rid.

On Sunday evenings the Catechists of the *Kaity* station (Nilgiris), accompanied by the Y. M. C. A., go out and preach to the Badagas. The Kaity Christians are very anxious to get a place of worship becoming to their situation on the hills. They do whatever they can to enlarge their fund for this purpose. Now and then they will give half of their wages or they will put something in a box hung up in some houses for this purpose. The writers at Hulikal (near Coonoor) together with the Christians of this out-station meet for a Bible and prayer-meeting once a week.

Looking upon our congregations as a whole we fully endorse for all our congregations, what Mr. RISCH, the chairman of the Southern Mahratta district, gives as his opinion regarding that district: "With reference to a real co-operation in the work of furthering the coming of God's kingdom on earth our congregations have not yet grown to maturity. The chief problem for the future will be: how shall we raise the spiritual and social standard of our Christian congregations so far that according to the intention of Jesus Christ they will become a light and salt for the surrounding world?"

In conclusion we think it proper to mention that from the 23rd to the 27th of November the General Conference of our Mission was held at Mangalore. On the Sunday evening before the sessions commenced, there was a Divine service at church

with a sermon in German and at the end all present partook of the holy sacrament. Every morning before the work commenced there were devotional services, which were a great blessing and a spiritual refreshment. The following objects were discussed and on each of them one or two papers had been drawn up and circulated amongst the members of the Conference. There were first of all the reports prepared by the chairman of the three districts, which, of course, gave occasion to the discussion of a good many questions. (2) A petition from the Christian Schoolmasters of Malabar with reference to their Pension Fund, further to the relation of the former V. Grade Teacher to the present Primary Teacher, and finally some desiderata concerning their houses and their travelling allowances. (3) Petition from the Pastors and Catechists of Malabar for increase of pay. (4) The Bible-women, their position, their training, pay, etc. (5) Greater financial powers of the representatives of the Home-Committee out here. (6) Continuation of religious instruction after the baptism of adults and after the confirmation respecting the school-going time of Christian children. (7) The Basel Mission and higher education. (8) Means and ways as to how to awaken in our Native Agency, in the members of our Synods and in our Presbyters a more vivid sense of responsibility and a more self-dependent co-operation. (9) The temperance question. Of course all the resolutions the Conference arrived at, were only proposals and suggestions, and it will rest with the Home-Committee either to sanction or to decline our proposals.

IV. MEDICAL MISSION.

We are indebted to Dr. STOKES' Report on the Medical Mission at *Calicut* for the following remarks:

They all come to us for relief from bodily pain and suffering,

but scarcely any have a desire for cure from sin, because they do not realise their soul is ill.

On the occasion of the coronation festivities all our hospital patients and the inmates of the Leper Asylum who could without injury to their health enjoy a hearty meal were sumptuously fed by Mr. Rarichan Moopen, a wealthy landlord at Calicut; in addition each patient received a white cloth.

During the year under review we had 313 in-patients in the hospital; about half of them were on their own diet. 140 were Christians, 158 Hindus and 15 Mohammedans. In the out-patients' department 13813 were registered and treated for various diseases. The number has far exceeded all previous years.

As to typhoid patients the hydropathic treatment was carried out, which the natives cannot understand. The native idea is to apply heat to counteract the fever, for instance a hot iron to the head. A father, who brought his little boy suffering from dropsy, after having tried all sorts of native medicines, was not at all ashamed to confess that the red marks on the child's body came from hot iron. He was not a cruel man, on the contrary a very loving father.

It is always cheering to us when we see the gratitude of some of our patients. A Nayar brought his son, who was in a pitiful condition, but on account of caste prejudices he could not be persuaded to leave the child in the hospital. He lived 4 miles distant from Calicut, but every day the boy was carried to the hospital till at last he had recovered his health and strength. Father and son came several times afterwards, expressing their thankfulness and, to give it an outward sign, they brought eggs, plantains etc. "If my child should get ill again, I would leave it in your care, as I have learned to know you and your hospital," he said once.

In our lying-in-hospital 'Bethlehem' we had many serious confinement cases, the most difficult one being a case of

ecclampsia. Miss MÜLLER had sometimes a very busy and anxious time of it.

The opening ceremony of the new Leper Asylum at Chevayur, 3 miles from Calicut, took place on the 25th of October with Mr. KRISHNA RAO, Sub-Judge of Calicut, in the chair. The Rev. L. J. FROHNMEYER laid the claims of the lepers before the general public and gave an account of the good work done by the Leper Mission throughout India and the East. There is at present room for 20 patients, but 27 have been accommodated by closing in the verandas and utilising one of the out-houses. Under treatment there were 16 Christians, 17 Hindus and 7 Mohammedans; 7 died, 6 left without leave, and at the beginning of this year there were 28 on the roll.

Mr. JAUS in his description of the first baptism at the new Leper Asylum at Chevayur mentions that one Choi, an old man, when reciting the Lord's Prayer, broke down in the midst of it. To the great amusement of the large audience he quietly turned round to his friend Krishnan and said: "You go on now, you know much better than I!" One Hulda, feeling her end approaching, had only two requests to make: first she asked for the Lord's Supper, and secondly she wished that after her departure from life all the lepers in the Asylum should be treated with coffee. Both of these requests were granted and she departed in peace.

The Medical Mission at *Bettigeri* has overcome the first difficulties and the following remarks of Dr. ZERWECK will be found interesting.

The Medical Mission at Bettigeri has begun to take root amongst the population there. 1849 patients have undergone treatment. Amongst the 25 operations of a more serious character there were 30 plague operations. On the whole 105 plague patients were treated in 1903, which does not include the many cases

where the diagnosis was uncertain, but a case of plague was highly probable. 500 people were inoculated in the Mission Hospital, of whom two only died, although plague was raging fearfully at Bettigeri and the surrounding district. Dr. Zerweck is of opinion that it was inoculation that brought plague to a standstill in the Bettigeri congregation; but he feels doubtful whether the Hindu population will come to understand such lessons or whether they will continue to believe that plague goes to places where it is invited by the crowing of cocks and thus will prefer the slaughter of fowls to inoculation.

Dr. Zerweck reports with great satisfaction that his staff has been increased by a special Catechist, one of whose duties it is to attend to the spiritual needs of patients waiting for admittance to the consultation-room; of course such people are not always in a mood to listen to an address on a religious subject, and there is too much to disturb them, but much can be done in this direction for in-patients, and especially when patients are visited at their own houses.

We take this opportunity to offer our hearty thanks to different medical gentlemen who in times of sickness never got tired to render their most valuable help to Missionaries and to members of our congregations: Dr. CARDOZ at Hubli, Dr. LAFRENAIS at Tellicherry, Dr. VERGHESE at Calicut and Apothecary MATHIAS at Udipi have been mentioned in the reports.

V. INDUSTRIAL MISSION.

There was a time in which the Basel Mission chiefly was known as the Mission that makes tiles and towels. We should feel really sorry, if nothing else would be made in our Mission. The industry in our Mission is one of the solutions of a problem, with which gradually all Indian Missions—a few perhaps excepted which happen to be fortunately situated in this

respect,—will have to deal; it is the social problem, which from the beginning has been very acute in those parts of India, where by God's providence our fathers commenced Mission-work. We are placed before the alternative: either to feed our inquirers, without giving them work, which is absurd and immoral, or not to concern ourselves with their outward affairs, which every Mission will do and gladly do, wheresoever it is possible, which in 99 cases out of a hundred cases is a sheer impossibility, and if still done, will not be Christ-like. What our Mission, led by God's providence, has done from the beginning and gradually has had to do on a large scale, must be done in one form or the other, under the name Industrial Mission or under some other name in almost every Mission.

At *Mercara* (Coorg) we have a Mission-shop. The coffee business is not so prosperous there as it was, and some think that Coorg will be ere long reduced to what it was before coffee was introduced. This and a great competition from all sides are of course not favourable to the Mission-shop, on which the greater part of the small *Mercara*-congregation depends entirely. The clerks are Tulu-people and, as Mr. VEIL tells us, will risk consumption in Coorg, if their lungs are not strong enough. The wife of one of these clerks, a daughter of Catechist GABRIEL ALMANDA, died from consumption. She had found grace and died with full belief in her Saviour. Owing to the sickness of clerks Mr. Veil was put to such straits that he had to employ some Schoolmistresses and two pupils of the High School to keep up his Establishment. In a dark rainy night thieves came with the intent to clear Mr. Veil's store-room. About 30 tiles they broke in pieces, and whilst taking counsel, how to pass through a window shut by a grating, their matches fell down into a tub full of water. They had to retreat and these matches and the broken tiles revealed their intentions. Mr. Veil has many acquaintances amongst the

Coorgs and along with his mercantile transactions he is anxious to win them for Christ. He is sorry to say that they are loath to hear God's Word, they are not willing to buy Bible-portions or our tracts. Still they may be persuaded to buy sometimes a publication of the Madras Tract Society. Mr. Veil says that sometimes one feels tempted "to shake off the dust of one's feet for a testimony unto them", and he adds that perhaps the proud and self-conceited race must become poor first, before they will lend their ears to an invitation for salvation.—Similar Mission-shops we have at *Mangalore* and *Calicut*. Mr. BERNHARDT was in charge of the Calicut-shop. He was a young, promising gentleman, who has been very successful last year in his business. He closes his report in writing: "I like my work more and more and may I be permitted through the grace of our Lord to stand on this post for a very long time." Eight months after having written this he went to his rest.

The Tile-Works at Calicut and Codacal and the Weaving Establishments at Calicut and Mangalore were represented at the Exhibition in Madras. They carried away some of the prizes. At Codacal 117 men and 73 women are employed in the Tile-Works, only 2 Hindus and 3 Mohammedans are amongst them, all the rest are our own people. Connected with the Weaving Establishments at Calicut and Cannanore there are two Tailories. Mr. RENZ at Calicut has succeeded in founding a home for his apprentices. It is a matter of great satisfaction to know that these youths outside of the workshop are properly supervised and looked after in a place like Calicut. Mr. HAFNER reports on the Tailory at Cannanore that the number of apprentices is about 20, in the Tricot Tailory 12-15 women are employed. He thinks that to become a perfect tailor one must be trained for 5 years. And Government trains a schoolmaster within one year! Since June 1902

Mr. Haffner has opened a kind of Night-School for his apprentices. They get instruction in ordinary drawing and professional drawing, and a clerk gives them lessons in English. These lessons are very much liked by the youths. The Weaving Establishment at Cannanore about the time of the Delhi-Durbar was scarcely able to carry out all the orders. As a proof how close the relations between the industrial department and the spiritual department sometimes are and always should be, we mention that Mr. EIDENBENZ, the Superintendent of the Weaving Establishment, expresses his special gratification over the fact that one of his best weavers left him and was appointed as an Assistant Catechist. The Weaving Establishment at Mangalore is an old institution too. Mr. STIERLIN tells about two old good men, who had to resign work and get pension owing to old age. The grants given from the Sick-Fund in this institution last year by far exceeded the deposits. The work in all our Establishments is commenced every day with the reading of God's Word and prayer, and it is Mr. Stierlin's heartfelt desire and prayer that not only the work of the hands of his weavers may prosper, but also that God may make His Word a blessing to the hearts and lives of his workmen. This Establishment employs 145 persons. It has a branch at Mulki, just as Cannanore has branches at Tellicherry and Chombala, and Calicut at Codacal. In Canara we have three Tile-Works: one at Kudroli, another one at Jeppu (the oldest of all), and one at Malpe, near Udupi. At Kudroli, Mr. BRETSCHNEIDER tells us, 279 persons (185 Christians, 14 inquirers and 80 Hindus) are employed. In addition to this 120 persons are at work outside of the Establishment. Thus this one Establishment gives work to about 400 people. Plague did not interfere with the work. The South African war being over, our tiles have a great run, which Mr. Bretschneider acknowledges with great thankfulness after four meagre years.

What a great benefit, Mr. Bretschneider remarks, it is for our Christians, who for the most part come from the poorer classes to be provided with healthy work in Establishments, where even by a Pension-Fund, a Sick-Fund and a Poor-Fund, as far as possible, provision is made with the view of the uncertainties and adversities of this life. We mention finally the Mechanical Establishment at Mangalore. Mr. STOKES, of course, cannot expect every year a work like the erection of the Kadimbilla Bridge, but the Establishment has done good work also in 1903. It gives employment to 72 persons. "Its chief aim is", as Mr. Stokes puts it, "to train up young men not only to be industrious and clever, but also to help them to guide their lives in the paths of integrity and honesty. It is a great pleasure to me to watch some of them growing up into steady men. Some have left to join the railway and are, I believe, doing well. Our Night-School is making fair progress."

Mr. EIDENBENZ in the concluding words of his report compares the work of the Industrial Mission with the work done by St. Peter according to Acts 3, 6. 7. In both cases an act of Christian charity! If the Industrial Establishments could do nothing more but to educate our people so far that they entertain respect for manual work and acquire the habits of industry and devotion to duty, they would be justified in glorying in their work and it would be a work greatly assisting Mission work. But such of our Industrial brethren as are real Missionaries will do far more than this, they will, as well as itinerating Missionaries and Educational Missionaries, use their influence and use the opportunities granted to them through their work, for the salvation of the souls entrusted to them and for the furtherance of God's Kingdom.

VI. OUR LITERARY ACHIEVEMENTS.

*Sale of Tracts and Books from 1st July 1902 to 30th June 1903.*1. *Our own Publications.*

Copies.		Rs.	As.	P.
21,374	Canarese Religious Books	1,369	12	8
2,774	Tulu " "	80	2	7
18,388	Malayalam " "	797	5	10
34,688	Canarese School " "	5,895	11	3
44,879	Malayalam " "	6,288	15	9
27,612	Miscellaneous Books and Maps	6,722	6	10
157	Canarese Government Books	60	5	6
251	Malayalam " "	55	14	7
150,123	COPIES	TOTAL Rs. 21,270 11 0		

2. *Other Publications.*

4,318	Bibles and Bible Portions	450	3	9
176	Bangalore Tracts and Books	23	3	0
93,270	Commission Sale " "	17,493	5	3
6,000	about Sundry Eng. and Vernacular Books	5,861	10	4
253,887	COPIES	GRAND TOTAL Rs. 45,099 1 4		

The *Religious Tract Society* in London has again been kind enough to come to our assistance with a free grant of 125 Reams Double Demy Printing Paper and 10 Reams Cover Paper and the *National Bible Society of Scotland, Edinburgh*, with a grant of £ 10 for each of our Bible Colporteurs working in S. Canara, Coorg, Southern Mahratta and Malabar. To both Societies we tender our best thanks for their invaluable assistance and encouragement in this branch of our work.

LIST OF BOOKS AND TRACTS

Printed from the 1st November 1902 to 31st October 1903.

I. Canarese.

	Edition.	Size.	Pages.	Copies.
Satyadipike, Vol. VII., 1902—1903.	.	Dy. 8°	192	825
A Garland of Canarese Christian Lyrics	II.	" 12°	44	2000
Bible Stories in Canarese, II. Part, New Testament	III.	" "	192	4000
Knowledge of the Supreme Spirit	III.	" "	92	1200
Good Words	VIII.	" "	114	3000
The Decalogue	II.	" "	59	2000
The Married Life, I. The Wedding	IV.	" "	54	3000
Ten Errors Refuted	I.	" "	76	3000
The Story of Four Princes	Rev. II.	" 16°	48	3000
The Heart Book	IX.	" "	80	3000
Heaven and Hell	I.	" "	45	2500
Lingaitism Examined	V.	" "	48	3000
The Supreme Guru	I.	" "	48	3000
Action Songs	I.	Cr. "	50	2000
Rules for the B. G. Evangelical Miss. Church in S. W. India	Rev. II.	" "	91	600
Canarese Third Reader, by E. Marsden, B. A.	III.	" "	100	10000
" Fourth " " " "	III.	" "	130	10000
" Seventh " " " "	Rev. II.	" "	164	2500
History of India for Middle Schools, Part I.	II.	" "	96	5000
Easy Lessons in Indian History for Prim. Schools	III.	" "	102	10000
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The IV. Standard Arithmetic.	IV.	" "	72	2000
Canarese Primer	IX.	" "	40	6000
Full Notes on Canarese Fourth Reader	III.	" "	48	2500
Object Lessons for Primary Schools	III.	" "	46	2000
Suggested Instructions for the teaching of Object Lessons	I.	Dy. 8°	47	3000
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A Family Guide to Biochemistry	I.	Cr. "	140	1000
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Canarese Almanac for 1904		Dy. 8°	64	4700

II. Malayalam.

	Edition.	Size.	Pages.	Copies.
Kéralôpakâri, Vol. XXX.		Dy. 8°	192	425
Âlmôpakâri " XVI. No. 79 and 80		" "	24	1275
On Pollution	I.	" 16°	96	3000
The Good Teacher	II.	" "	21	2000
The Gospel of Matthew		S. Ry. 32°	228	5000
" " John		" "	192	5000
Sermon on the Mount		Dy. "	22	5000
Jonah		" "	14	5000
The Essentials of Malayalam Grammar	XII.	Ry. 16°	32	6000
The Infant Reader, by J. Muliylil, B. A.	VIII.	Cr. "	48	12000
The Lower Primary Arithmetic, Part II.	III.	" "	80	4000
The Primer, by M. S. Hari Hara Aiyar, B. A.	V.	" "	38	10000
The First Standard Reader, by J. Muliylil, B. A.	VI.	" "	60	8000
The Second Standard Reader, " "	V.	" "	92	6000
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Do. for Third Standard	VIII.	" "	16	5000
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Morning and Evening Prayers	II.	Dy. 12°	36	2000
Malayalam Almanac for 1904		" 8°	72	1800

III. Tulu.

Second Catechism	Rev. V.	Dy. 12°	30	1500
The Book of Psalms, Revised transl.		S. Ry. 24°	220	1000
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„Das Erntefeld“, a Monthly Paper published by Rev. A. Friesen		" "	108	1600

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Missionbox of Sunday School		2	0	5	Mr. David Malli		0	8	0
KAITY.					" Abraham		1	0	0
Mr. David, Writer		3	8	0	C. W. L.		10	0	0
" K. Murugesan		2	0	0	T. D. N. S. B.		1	0	0
" Samuel Satyanathan		1	12	0	Collections among the boys of				
" V. Joel		1	8	0	the Orphanage		10	4	0
" Isaac Nerkambe		1	8	0	Hulikal Congregation, collec-				
" Immanuel Jivottama		1	8	0	tions at the weekly Cottage				
" Mose Kari		1	8	0	Prayer Meeting		8	7	2
" Lawrence Joseph		1	8	0	Coonoor Congregation		1	12	0
Rev. Gnanamani		1	0	0	Tuneri		0	6	0
Mr. Jesaya Konga		1	0	0	Mr. Lemuel Soans		6	0	0
" Carl Satyanathan		1	0	0	Hulikal Congregation		0	12	0
" S. V. Absalon Pillay		1	0	0	Mrs. Rebekka Shanta, thanks-				
" J. S. Benjamin		1	0	0	offering for the recovery of				
" I. Peter		1	0	0	a child		5	4	4
" Kaleb		1	0	0	Mr. Satyapriya Sele		4	0	0
" B. Alfred		1	0	0	" J. David, Writer		35	0	0
" Jakob Nerkambe		1	0	0	Mrs. Ruth Chenné		1	0	0
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" Aaron Titus		1	0	0	thanks-offering		1	0	0
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" Jesudasan Paul		0	8	0	" J. Jesudasan		1	0	0
" I. K. David		0	8	0	" I. N. Chakravarti		1	0	0
" I. David		0	8	0	" G. John		0	8	0
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Mangalore	15 12 3	Dharwar	5 2 7
Mulki	2 12 0	Hubli	11 4 4
Udipi	15 14 1	Guledgudd	10 11 7
Karkal	3 6 0	Honavar	6 15 10
Basrur	2 0 0	Codacal	8 0 0
Kasaragod	6 12 4	Palghat	7 6 0
Puttur	1 9 8	Kaity	17 14 0
Mercara	11 5 0	Ootacamund	4 14 0
Anandapur	5 14 0	Kotagiri	16 12 1

Subscriptions and Donations towards the Poorhouse and
Leper Asylum at Mangalore.

	Rs. As. P.		Rs. As. P.
Missionaries	56 0 0	N. N.	5 0 0
N. N.	52 0 0	N. N.	5 0 0
Mr. Th. Roberts	12 0 0	Mr. E. Peter	4 0 0
" J. Zacharias	11 0 0	N. N.	3 0 0
Messrs. L. Joshua & Sons	6 0 0	Mr. Matthias	2 9 0
Mr. T. Maben	6 0 0	" S. H. Muttu	1 0 0
" Th. Ramappa	5 0 0	" S. J. Gold	1 0 0
" Ch. Theodore	5 0 0	" J. Junghenn	1 0 0
N. N.	5 0 0		

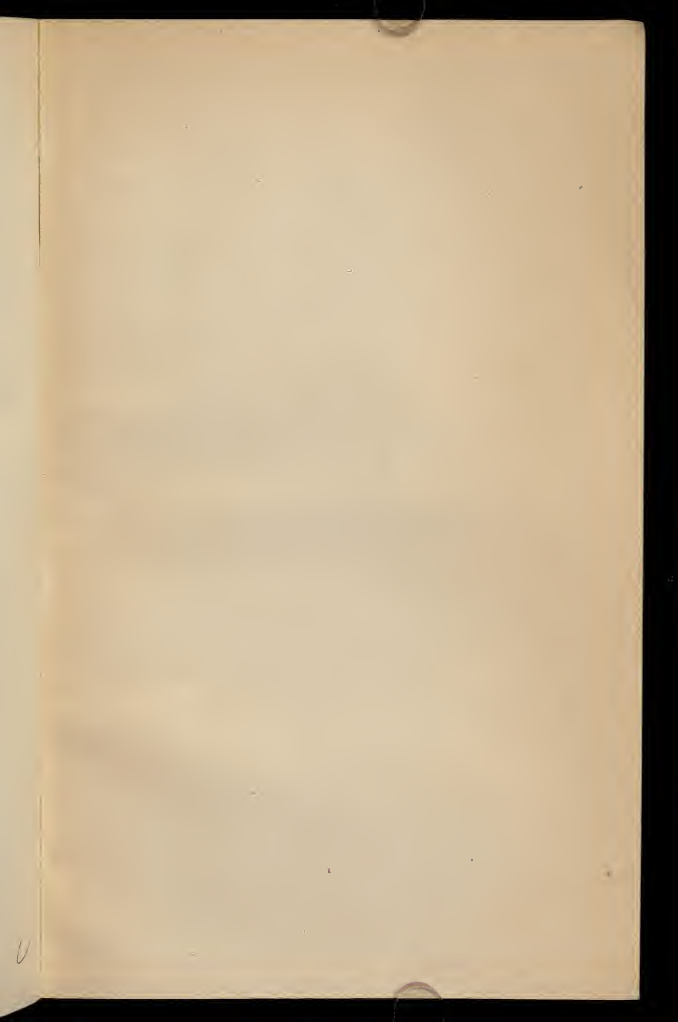
Subscriptions and Donations for the Mission Hospital at Calicut.


	Rs.	As.	P.		Rs.	As.	P.
A. W. Macrae Esq.	50	0	0	C. W. Wood Esq.	2	0	0
Mrs. Macrae	36	0	0	G. T. Verghese Esq.	3	0	0
N. Macmichael Esq.	30	0	0	F. Volz Esq.	5	0	0
A. F. Pinhey Esq.	50	0	0	W. Bernhardt Esq.	1	0	0
D. W. Macfarlane Esq.	10	0	0	Miss E. Schneider	1	0	0
J. Christie Esq.	33	0	0	Miss A. Ehrensperger	10	0	0
E. Davies Esq.	6	0	0	Miss B. Manackjee	2	0	0
Rev. Whiteley	2	0	0	M. Miller Esq.	23	0	0
W. Bruce Esq.	18	0	0	Dr. J. Meyer	3	0	0
Sydenham Clarke Esq.	14	0	0	W. Waite Esq.	3	0	0
E. E.	18	0	0	J. K. Lancashire Esq.	4	0	0
W. B. Wilson Esq.	6	0	0	T. B. Evans Esq.	3	0	0
N. S. Brodie Esq.	4	0	0	Captain Bowden	12	0	0
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H. K.	8	0	0	T. Stanes Esq.	50	0	0
A. Brown Esq.	20	0	0	A grateful patient	5	0	0
H. W. Whympier Esq.	24	0	0	Rev. W. Bader	5	0	0
F. Mackay Esq.	29	0	0	Mrs. G. Kühnle	5	0	0
Henke's Tile-Works	50	0	0	Mrs. E. Hiller	5	0	0
H. Rinne Esq.	10	0	0	Miss J. Metzger	5	0	0
H. H.	5	0	0	H. Kühner Esq.	5	0	0
F. Schlunk Esq.	14	9	0	D. Cockburn Esq.	2	0	0
T. Bedford Esq.	5	0	0				

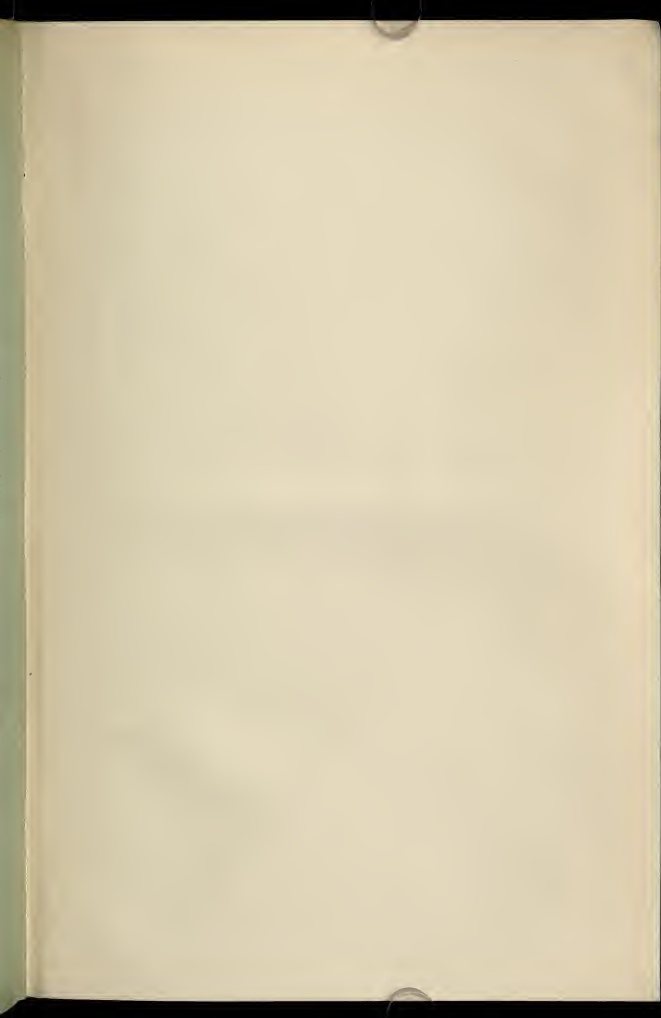
E. & O. E.

Mangalore, 31st December 1903.

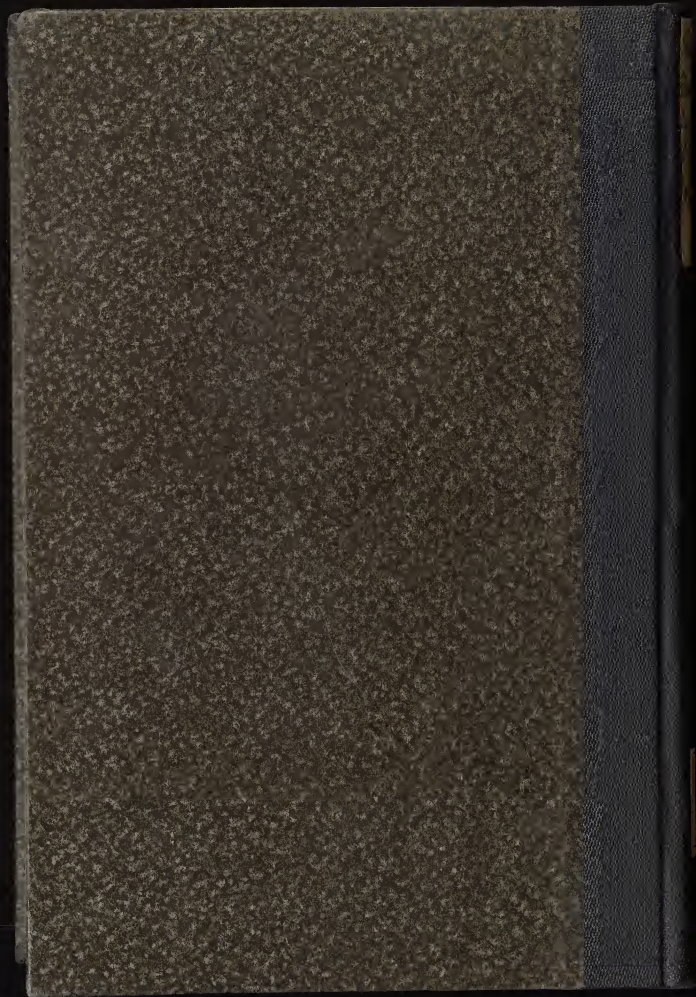
H. Altenmüller,
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1.50



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IN
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FOR THE YEAR
1903

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